

THE ECLECTIC, ETC.

I.

THE CLAYTON FAMILY.*

THERE are still living many persons to whom the erection of this literary mausoleum will be interesting; few of the present generation, either ministers or people, know anything of any of the members of the Clayton family; and the occasion of the publication of this handsome volume is to be found in the same cause which usually gives the costly cenotaph, namely, the wealth and respectability of family connections, rather than the sublime and elevated associations memorialised on the gilded stone; far more illustrious and eminent ministers of the same denomination and generation have no hands to rear their tomb. We are reminded of such names as David Bogue, James Bennett, Matthew Wilkes, John Townsend, Bengo Collyer, Joseph Statterie, Gunn of Christchurch, and innumerable names beside these: it is, perhaps, not too much to say that of the times to which this volume refers Congregational nonconformity could have produced quite five hundred names equally deserving memorial. We do not say this because the present volume is not interesting to us, for all that refers to our Congregational ministry in the last generation is especially interesting; but we sometimes grieve to find how in the ministry, as in other departments of life and labour, the adventitious circumstances of wealth and a gentlemanly bearing cast into the shade those equally useful, and perhaps more laborious and distinguished labourers who do not possess them. We must not, however, seem to be unjust: three of the Claytons memorialized in this volume held, for a long course of years, the pastorates of three well known churches; they certainly were among the best known and most highly esteemed of Independent

* *Memorials of the Clayton Family, with Unpublished Correspondence of the Countess of Huntingdon, Lady Glenorchy, the Revs. John Newton, A. Toplady, &c., &c., &c.* By the Rev. Thomas W. Aveling. Jackson, Walford, and Hodder.

ministers. The father must have been by far the finest type of man ; indeed, in looking at the likenesses frontispicing this volume, it is impossible not to notice the superiority—the fine, gentlemanly Non-conformist of the old *régime*. All of them were useful men ; their own congregations were always large, and they usually gathered, if not crowded, still respectable concourses, when called to occasional services. They were fine, respectable, ordinary ministerial gentlemen—urbanity and dignity marked every movement in private, and rounded every sentence in public : their voices harmonised with their style of speech—a rich, full, mellow, mellifluousness, very pleasant to hear. When the writer of this article was a boy, he very frequently heard the one and the other of them, as they exchanged pulpits with a much higher type of man, the Rev. William Chapman, of Greenwich. None of them possessed anything approaching to genius, or what the present generation would consider eloquence ; yet multitudes of ministers, possessed of more talent and scholarship, might advantageously study and copy the demeanour of these excellent men. We do not suppose they ever had any passions, and their lives seem to our excited times to have run along a calm, equable, even monotonous flow, saved from the great agitations of soul, the great troubles, or the great anxieties which make up the interest of less—or more, as the reader's taste may determine—fortunate lives. Such were the Claytons. Mr. Aveling seems to have complied with the wish of the younger John, who died in 1865, in his eighty-sixth year, in the preparation of this family memorial. The telling the story of a family, if more interesting, is also more difficult than the telling the story of an individual : he has performed his task, as might be expected by those who know him, very beautifully ; he appears in the book very little himself. Modestly, and with his own admirable amiability, he has only been desirous to make the features of the family group distinct and intelligible ; he has succeeded perfectly, and if the reader should have occasion to remark, that the principal characters were men who did not deal much with great thoughts, or even experiences, or impress themselves at all upon the mind of their times, he will find compensation in many new and very characteristic letters from John Newton, the Countess of Huntingdon, and other persons, remarkable in their times for their earnest and strong-souled piety and activity. In some trifling matters, we are amazed at our good friend Mr. Aveling's forgetfulness. The original anecdotes of Rowland Hill, we have little hesitation in saying, we have seen in hundreds of volumes, and have ourselves told or heard told a thousand times. This is trifling ; the volume itself will, we hope, find a place in—what ought to be found in connection with every one of our congregations—a permanent, higher class, congregational library.

John Clayton, senior, was a Lancashire man, born in 1754, in an ancient residence known by the name of Woodend Farm, an old tradition-haunted house; his early days were not altogether unrelated to adventure; he, while unconverted, was a staunch Protestant, and lived so near to the times of the Pretender as to take part in rather pugnacious exploits in defence of liberty of conscience and the House of Hanover. He was apprenticed to his brother-in-law, a chemist in Manchester, but before the expiration of the term of his service he decamped with a slender wardrobe and a fowling-piece, and seems to have pedestrianised his way to London. Arrived there, at the house of another sister, who had herself been converted through the teaching of the good William Romaine, she introduced her runagate brother to him with the happiest results, issuing in the entire change of the whole current and course of his life and character. William Romaine was so interested in him that he, a shrewd observer of character, told his story to the Countess of Huntingdon; she was greatly prepossessed in his favour. The presence of the youth was noble, his manners elegant; but we may be sure that these would not have imposed upon the clear-sighted countess had she not perceived them to be related to a sincere change of heart and thorough reality of character. She persuaded him to enter her college at Trevecca; and her ladyship, who, good and great as she was, was never insensible to the influence of a gentlemanly character, seems, from the tone of her letters to him—more warm and affectionate than she was often in the habit of writing to her students and ministers—to have regarded him with extraordinary favour; and although he disappointed her greatly by-and-by, by leaving her society, and entirely dissenting from the Church of England, she seems to have continued her warm friendship to the close. Of course, while at Trevecca, he soon began to preach; he was an expert horseman, and this enabled him to accomplish long journeys in a rough country with greater ease than most of his fellow students. The following seems a singular letter for a countess to write to a young man. It was written during the period to which we refer, a time of strict disciplinarianism at Trevecca, beneath the supervision of her ladyship:—

“DEAR CLAYTON,—I have your letter; it gave me much pleasure in finding your days are employed for so dear and faithful a Master as we serve upon earth. May zeal, faithfulness, and love cause each moment to be engaged for Him and with Him. He pays good wages, and often the best wages, when He shows us we can do nothing without Him, and by which He best proves how much we may and can do with Him. Mr. Sampson has wrote to beg a supply for his meeting during his absence. As I don't know the state of that place I am at a loss to answer pro-

perly for you ; but in my letter to him I shall refer it to you, as consistent, with any other engagements you may see yourself obliged to observe, with my willingness to have you serve him. Great, very great, increase everywhere of work ! Such a Gospel day have we not known. May our hearts live near the Lord, and in true poverty of spirit evermore be at His feet, waiting His gracious smiles and directions. All is well at college. The Lord Jesus is with them. Could your clothes do tolerably, till this very bad weather is a little over, it would be well. I know you are so clean and careful. I can never wish you to have less ; but new clothes to ride in must so soon be spoiled at this season, that I will leave it with you to judge ; and when you see fit, order them, and send me the bill. I hope to be at Bath next week. I am so hurried I have not a moment to spare, but to assure you I ever am,

“ Your faithful and affectionate friend,

“ S. HUNTINGDON.

“ London, December 1st, 1774.”

In those times young Clayton, singular as it seems to think of it in connection with his later years and the habits of his dignified sons, was a persecuted itinerant preacher. He seems to have been a very effective one also, not only through the rough country of Cornwall, but through many of the southern counties ; he preached often in the open air, and took his share in more than equal proportion of the brickbats and rotten eggs which assailed such ministers in that day. Once, at Christchurch, a young man named Mitchell, a farmer's son, brought a basket of addled eggs from a neighbouring farm-house, and the young preacher was soon thoroughly bespattered with them ; in mild and dignified language he expostulated, and closed his address in the words of the Saviour, “ Father forgive them, for they know not what they do ! ” This was somewhere about the year 1776. The young man Mitchell went to India, acquired a fortune, came himself to know Christ, a converted character, and in 1812, when George Clayton was preaching in Cheltenham, came into the vestry, an elderly, benignant man ; weeping, he said, he had always been haunted by the memory of the disgraceful scene in Christchurch ; he had always hoped for an opportunity to apologise for his share in the transaction before his death, and, through the son, a meeting between the two old men was brought about. We may conceive the pleasure and the tenderness of the meeting ; a very beautiful and encouraging little incident, and a sample of many of like interest in the volume. Mr. Clayton's life was quite a succession of adventures, and even hair-breadth escapes in these preaching tours. He seems to have laboured everywhere with considerable power and acceptance, to the detriment of his health.

Country air and horse exercise having been recommended, Mr. Clayton was appointed to the chapel at Norwich, where he continued

for a while preaching the Word and itinerating in the neighbourhood. Here his ministrations were remarkably blessed. One instance is on record of a conversion effected through his instrumentality, which, both directly and indirectly, was attended with results of the highest importance. In this cathedral city there lived, at the time of Mr. Clayton's visit, a person of the name of Johnson, of whom, in a letter sent to Mr. George Clayton, the Rev. W. Roaf, of Wigan, thus writes:—"He was a Pharisee. The descriptions he gave of his pharisaical spirit were really ludicrous. He limited himself to a certain number of words per diem. He fully believed God would some day signalize him by some miraculous interposition, and point him out as the pattern for all beings to imitate. He went to hear Mr. Clayton in Norwich. The subject was the two builders. God blessed the Word. On his going home, he loathed himself. He actually gave a dog the footpath, thinking it a less odious creature than he felt himself to be. This person, after being, *I believe*, at Trevecca college, settled at Wigan. My chapel was built for him. There he instrumentally converted Mr. Roby, who succeeded him here a short time, and then went to Manchester. Mr. Roby improved his death from the words 'My father, my father!' His emotions were very deep, and many of the people said, 'I may exclaim, My grandfather!' &c. Who can tell the results which have issued from that one sermon preached by Mr. Clayton, at Norwich?"

In Cornwall Mr. Clayton became a very intimate friend, and for a long time, fellow worker with the well-known Sir Harry Trelawney, whose affecting and eccentric history is concisely, and yet more fully given in this volume than in any other we remember. Sir Harry was at one period of his life a great evangelist in connection with the movements of the Countess of Huntingdon; he stood almost at the head of the ancient families in Cornwall, and this, of course, gave him great influence over the multitudes; the two young men travelled on horseback together, preaching in chapels, private houses, or the open air, as opportunity offered; and, until the last few years, there were persons living who remembered both of them well, and the benefits they conferred. Travelling in Cornwall, the beloved and devoted Richard Knill was impressed by some of these incidents, and wrote the following interesting note to the then venerable Mr. Clayton, reciting the abiding results of some of these, his early labours:—

"HONOURED SIR,—On the 12th of September last, I preached at Looe, in Cornwall, to a large and interesting congregation. Mr. James, the minister, interested me very much about your early labours in this place, and referred to your kindness in later days. I found that it was just sixty-one years ago since you first spake in the name of the Lord in that place. What favours and honours has your adored Master heaped upon you during this long period! not only on your own person and labours, but on your dear children and their labours. 'He hath not dealt so with every family: praise ye the Lord.'

"On the morning of the 13th, Mr. James took me to see an old lady who lives just by the bridge. She is nearly your own age, and was converted under your ministry. She forgets many things which happened six months ago, but she has a vivid recollection of your prayers, and your sermons, and your texts. Her daughter is very devoted to the cause of Christ, and I guess she is the chief supporter of Mr. James. The people in general do little for him.

"After our morning visit we ascended the mountain to a farmhouse, where we dined with a pious family who attend Mr. James's ministry. The son of the good farmer preaches at Polperro, when Mr. James is preaching at Looe.

"At two P.M. we had service at Polperro, and a very cheering sight it was. Before I left the pulpit a novel scene presented itself. An aged man, with an ear trumpet in his hand, ascended the pulpit stairs, and called out aloud to me, 'Do you know the venerable Clayton?' 'Yes, I do, and his sons also.' 'Oh, I am glad to see any person that knows him.' 'Do you know him?' I inquired. 'Know him!' said the hoary-headed veteran, 'I heard him preach his first sermon in these parts threescore years ago.' 'Was Mr. Clayton's ministry blessed to you, sir?' 'Blessed! It was blessed to everybody, more or less. *Sir Harry* was the means of my conversion before Mr. Clayton came; but I was nourished up in the words of sound doctrine under the venerable Clayton. Give my love to him. He will know me.' Much more followed; but I have forgotten the good man's name; though I never shall forget the circumstances connected with my visit to Polperro. May the evening of your days be increasingly tranquil and happy, is the sincere prayer of, honoured sir,

"Your very obedient servant,

"RICHARD KNILL.

"Mission House, 18th December, 1838."

But Mr. Clayton determined upon uniting his religious life with the Congregationalists, and responded to an invitation from the church and congregation of the old King's Weigh House, in Little Eastcheap, declining an invitation from that excellent and devoted woman, Lady Glenorchy, to fill the pulpit of her chapel in Edinburgh. This, as the reader perceives, was in 1778; and here, in the centre of the city, Mr. Clayton laboured until the period of his resignation in 1826. The life and character of the elder of the Claytons, as we have implied, seems to us quite the most commanding, and the pages devoted to his memory are by far the most interesting in this volume. His entrance into the city, and to the routine of labour there, was greeted with affectionate heartiness. John Newton conveyed to him his election into the well-known Eclectic Society, an association which numbered amongst its members many of the prominently good men of the neighbourhood and the time. There are some rich original notes from John Newton in the volume. Mr. Clayton did not, however, give up his wanderings

altogether, and sometimes, with a pair of saddle bags, containing his Greek testament, and two or three books, would travel on horse-back by easy stages to Edinburgh and back. On the road, while the horse was resting, he would sketch the outlines of his sermons; and at the inns he sought to bring together, before he left, host and hostess, waiters, postillions, and women servants to unite in family worship. We read of his preaching to the convicts on board the hulks at Woolwich, supported right and left by two officers, each holding a carbine in his hand; among his auditors was the celebrated Barrington, the gentleman thief; and, after the service, he accosted Mr. Clayton, saying, "Well, sir, I perceive with you it is *"all faith, and no works."* To which Mr. Clayton replied, "Sir, we *"can have no good works till they are produced by faith in Christ, through the participation with His spirit; but I confess that the very last place in which I should have expected the merit of good works to be insisted upon would be His Majesty's hulks for convicted felons."* Mr. Clayton often mentioned this circumstance as a demonstration of the eagerness with which a man will cling, even in circumstances of degradation and shame, to his own doings as the ground of his acceptance with God. Following that course of prudence so possible where temperament and character are passionless and calm, the excellent Clayton married well, and thus laid the foundation for the future well-being of his family. It is not, perhaps, too much to say, that to this marriage, which secured to him and his children earthly wealth and prosperity, we owe much of that estimation which attended his sons through life, and gives to us this memorial volume. As we have said, in the city and the suburbs, at that time, were many ministers eminently deserving; but they had not the means of erecting the mansion at Gaines, and endowing their family. Mr. Aveling gives a very instructive picture of the family life of Mr. Clayton, and its discipline. The family had not yet emerged from that severe routine, or *régime* which does not add to the attractiveness of the domestic circle. Father Clayton was a rigid disciplinarian; it was a time when correction, perhaps severe correction, was believed in, and we read of a horsewhip suspended over the architrave of the study door. Sometimes used, but often pointed to as the silver-headed monitor. Sabbath evenings were not then, as now, devoted to public service, but to domestic instruction, and family fellowship; and, perhaps, Church and world might gain if we returned to that practice; order, diligence, and devotion very much pervaded the household, and, perhaps, that too florid elocution which characterized the sons, in after years, might be traced to the morning lecture after breakfast, when they were called upon to read aloud or recite passages from Pope's or Cowper's *Homer*, Watts' *Lyrics*, &c., &c. The congregation of Father Clayton was remark-

able for its almost aristocratic character, and he was the most eminent and acceptable of city preachers. Some of the most eminent merchants, magistrates of the city, and members of the legal and medical profession were amongst his members. The family of the Wyldes, with their young son, subsequently emerging into a celebrated barrister, and afterwards as Lord Chancellor Truro, turning back with much affection and respect to the memory of Mr. Clayton and his intercourse with the family scenes and circle. Many other eminent lawyers and barristers sat in the family pews of the old Weigh House. Men of eminence in the city, in those days, resided within its boundaries; its suburbs were few, scantily peopled, poorly defended in a day quite remarkable for its robberies, and not very accessible; but still, from the little suburban villages, carriages thronged in for the Sabbath service, and so many as eighteen or twenty, perfectly appointed, could usually be counted at the old Weigh House doors. Mr. Aveling well remarks that the aristocratic element has almost entirely disappeared from congregational Nonconformity. The writer made a great mistake, as Mr. Aveling well reminds us, who said some years since that we are to owe the declension of Nonconformity to the presence of the aristocratic element in our midst. This is precisely the element which has passed away from us. Essex was thronged with churches, at the times to which we refer, sustained by the old families of the county; it is now the weakness of Congregationalism that its supporters for the most part, whatever we may say of its principles, are men who never had grandfathers, and who have therefore no respect for those fine social amenities which only birth, a relation to the past, or culture can give. The prosperity and peace of churches are everywhere imperilled by people who, standing little chance elsewhere, use the large freedom of congregationalism for wriggling into power and importance. "Of the aristocratic element," says Mr. Aveling, "it is difficult to say where we can look for it, for if it formerly existed amongst Dissenters, it has almost entirely disappeared." Whatever else may be the cause of the alleged or supposed declension, certainly the one just mentioned is innocent of the charge preferred against it. As a preacher, we suppose Clayton would in the present day be considered dry, but he was very pertinent and practical, of any expression that could possibly seem like humour through all his ministry he was wholly innocent, he perhaps never in all his life mentioned an anecdote in the pulpit; a more remarkable contrast than between his pulpit style and that of his great and beloved successor, Thomas Binney, it is impossible to conceive, but he was greatly useful, and had a power of personal appeal to men's consciences very effective, he used often to say that a letter put into the post office without a direction is sure "to reach nobody." Here also is an amusing incident, which has, no doubt, had many analogies, and it is only one of many like it.

Several instances occurred of the effective force of his ministry, in awakening the conscience. On one occasion, after a sermon from the text, "Be sure your sin will find you out," a gentleman entered the vestry in great indignation and addressing him, said, "Sir, I have to charge you with ungentlemanly conduct, I may say dishonourable cruelty, for having exposed me, before the whole congregation, and drawn the eyes of all towards me. I know not who may have been the informers, but you have magnified my delinquencies, as well as published them. I demand an explanation; for I believe that so open an exposure will be found actionable in a court of law."

Mr. Clayton assured him that till that moment he had never seen him; that he had never received any information concerning him, and did not so much as know his name. Upon this the gentleman presented his card—"Mr. G., Tower Street, London," adding, "You may expect, sir, to hear more from me on this matter." It was not without difficulty that he was calmed and pacified, after he had been repeatedly assured that the preacher had no previous knowledge of him whatever. The result was, that a few Sundays after this explosion, he took sittings for his wife and himself; and continued for some years to be a constant and devout worshipper at the Weigh House.

It is in our days of entire absence of all ministerial reverence—for in our Congregational system it is a thing, we believe, utterly unknown—it is remarkable to notice the terms of homage in which Mr. Clayton was addressed by men who themselves have held a prominent post of eminence and regard; we will be bound to say that most readers will be surprised at the terms of extreme deference in Mr. Binney's notes to his predecessor, seeming to imply a sense as of condescension in the old gentleman's slight regards; that the venerable William Ellis and John Leifchild should really address him thus, soliciting the condescension of some public service from him, is not so surprising as they both dated to him their religious impressions or knowledge. We suppose something of the Toryism, the Conservatism, which ran in the blood of the Claytons, clothed the elder with this vesture of commanding dignity; for so it was, as our readers may remember, Mr. Clayton, upon the outbreak of the French Revolution, although a Nonconformist and owing therefore his very existence to the principles of Liberalism, espoused those extreme and opposite views, similar perhaps to those of Edmund Burke; his views and principles, especially at the period of the riots in Birmingham, were so strongly expressed, and his own position was so prominent, that Robert Hall animadverted upon them with his usual unrivalled eloquence, and scathing power of reasoning. In 1820 he purchased an estate at Gaines, in Essex; there he built the house to which he retired to spend the evening of his days, although he did not resign his pastoral charge until 1826. Mr. Aveling quotes from the *Times* of January 2nd, 1827, the account of the presentation by the

Lord Mayor, who was one of the members of the Church, of a costly service of gold plate, upon the occasion of his retirement, after his ministry of forty-eight years, with the speeches made upon that great occasion. It was a time when societies for the "Mutual Presentation of Testimonials" had not as yet been formed; and altogether it strikes us as very gentlemanly and respectably affecting in the whole details of the occasion. Respectably affecting seems to be the measure to which, in any instance, we can permit our sensibilities to be touched; decorum and prosperity govern all our feelings, either of grief or joy, in the lives of the members of this courtly and respectable family. We have left ourselves little space to refer to the lives of John, George, and William Clayton. Every way, as we have already said, the elder was the most eminent man. We suppose to few of our readers John and George can be quite unknown; when the father retired from the ministry, they were beyond the fulness and vigour of theirs, even verging towards their decline; they had the happiness to settle within the nearest distance of the old Weigh House; John at the Poultry, of which handsome new Chapel he was the first pastor; and George at York street, Walworth; and excellent, admirable, and most useful pastors they were; their mental powers never rose beyond the average; sorrow seems never, or but in the most gentle and delicate manner, to have touched them; thus, in the attainments either of life or knowledge, they would have been quite inadequate to the tremendous demands which are made upon brain and heart in the present generation. The elder Clayton died in 1843. His remains rest in Bunhill Fields. George Clayton died in 1862. In 1854 he had completed the fiftieth year of his pastorate at York Street; and when he closed his course he had reached his eightieth year. John Clayton retired from the pastorate of the Poultry in 1845, after sustaining his charge for more than forty years; and died at Bath in 1865, at the advanced age of eighty-six. William Clayton died at a much younger period of life, in 1838, in the fifty-fourth year of his age; he sustained at the time of his death the office of Chaplain of Mill Hill Grammar School, and the pastorate of the church in that village. We can now only say that Mr. Aveling has gathered up a quantity of material which forms a very interesting volume; one of those volumes which religious folks who live in ministerial memories will find it a pleasure to read. Interspersed throughout the volume are the memories of many other persons connected with the family. The memorials of the first Mrs. George Clayton show a character of uncommon strength and beauty; nor perhaps less, but in another way, does the character of the elder Mrs. Clayton shine out, especially as a pastor's wife. The volume has many circumstances about it which make it documentary; so many characteristic

letters, hitherto unpublished, and notices of persons memorable in the religious life of the last century, will give to it a value scarcely conferred by some of the more prominent subjects of its pages. We have been so accustomed lately, in biographic records, to see character tried and tested to its very roots, the times in which we live have so shaken all the principles of consciousness to their very foundation, that for this gentlemanly, well-ordered, and well-behaved, silver buckle and silk stocking kind of life, we really have to get up a new code of sympathies; but if success be not venerable, consistency and piety always are, and for the pure and spotless gentlemen, who did, according to their light, their Master's bidding—looking, although in Geneva silk, as if fitted for episcopal benches and lawn, entirely innocent, we believe, of knowledge of the world, the sons at any rate, and of those tremendous agitations of life in which the fear of utter shipwreck comes over the soul, preserving perfect purity with great dignity, and treating the pastor's office with something of the homage with which we regard womanhood—so they seem to come before us. We have gone over their lives with much interest, as we go over specimens of lost, but beautiful creatures in a museum, illustrations of a kind of ministerial work and usefulness in our intense times impossible. We quite believe that two or three years of present ministerial work would have killed either of the Claytons, and yet it is with something of sorrowful envy we regard a course of ministerial labour so quiet and restful; so occupied with its one thing, and so undisturbed by the immense agitations and injustices which vex and affright the Nonconformist pastors of our times.

II.

MODERN IDOLATRY *VERSUS* DIVINE SERVICE.*

ALWAYS manly, free-spirited, with a fine, healthy, bracing affluence of thought and eloquence of expression, it is a pleasure to meet with Mr. Brown. If we dissent from him, we are always sure that his vigorous many-sidedness concedes to his readers the right to differ, while there is such a homage to the freedom of the human mind, its right to the exercise of its own reverent and carefully-weighed judgments, that we are sure he can both respect the opinions of dissidents, and would be the first to avow his faith in any convictions which commended themselves to his own mind. In the volume before us, he discusses the question of Ritualism with his usual independence and width of observation. We have so often called the attention of our readers to the great moot points of the question and the inquiry, that we might be satisfied with merely commending the present volume to their notice, were it not that it discusses the matter in so much larger a circle, traces its roots and its ramifications so much more deeply, that it is entitled, we think, to be regarded as the best of the several works which have come before us as yet. There is less that is merely polemical; there is more frank concession to the many excellences of Ritualists themselves; at the same time, a more distinct tracing of the great errors to those innate heresies in human nature itself, out of which the dangerous mischief grows.

Mr. Brown's volume is the only one we have seen which contains perennial interest, and this from the fact we have mentioned. He discusses with such earnestness and breadth, that, while the errors and mistakes of the present day appear before us, they are also beheld in a light which is of everyday. Human nature, in itself and the relation it bears to every form of idolatry, is submitted to the test of certain high and ever-abiding principles, and to the teaching of God's Word. Thus we have the idolatry of the priest and the sacrament contrasted with the spiritual freedom of Judaism, and the description of the functions of God's ordained ministers. Mr. Brown, we believe, traces Ritualism to its root when he describes it as for

1 *Idolatries, Old and New: their Cause and Cure.* By James Baldwin Brown, B.A., &c., &c. Jackson, Walford, and Hodder.

2 *Public Worship: The Best Method of Conducting it.* By the Rev. J. Spencer Pearsall. Jackson, Walford, and Hodder.

the most part unbelief in the power of truth to make itself manifest to human minds, and in the power of the Spirit of Life to make His presence felt in human hearts. Ritualism is largely related to the immense unbelief of our times. Like intelligent Romanism, where Romanism is intelligent, it is the renunciation and surrender of all attempts to comprehend the problem of life or religion in sheer despair. It is the soul flinging off its responsibilities, calling upon the priest to relieve it of its difficulties. Possibly impressed by the sense of the mystery of life and things, there is no living vital attempt to realize or to resolve them. This is a mood of mind to which Mr. Brown is certainly well able to speak. The following words are not less painful than they are eloquent, their truthfulness is assured, but the measure to which their truthfulness is felt must depend, partly, perhaps mainly, upon the mental and moral character of the individual, and upon the reality and honesty with which he has gone forth to meet and confront the mystery of life:—

God forbid that, in speaking as I feel bound to speak, in severe condemnation of a theory, which proposes to man a kind of rest from speculation which is but the prelude to longer and more terrible mental and spiritual torment, I should appear to speak lightly of the difficulties of belief, and of the anguish of doubt. It is not seldom the pressure of desperate perplexity, which drives the men, who in the higher sense have made shipwreck of faith, to rest on the dogmas of what they believe to be an infallible Church. Doubt is the soul's chamber of horrors, and there is no complete escape from it. As I once heard a great thinker and a great believer say, as the circle of light widens, the circle of darkness beyond it widens too. The universe is very large, very deep, and very full of mystery. As our vision of it widens our sense of its mystery widens, and questions force themselves on us and threaten to strangle us, which have not as yet appeared on the horizon of those who have never attempted an earnest independent exercise of their powers. The possibility of the existence of such a Being as we are taught to believe in, seems to grow dimmer the more deeply we pore over it; nor does thinking resolve for us the mystery of the problems of Freedom, Providence, and Immortality.

There are few probably who have ever in any high sense thought at all, who have not seemed sometimes to pass into a horror of great darkness, as the questions,—How all things came to be, how God came to be, how God can rule and yet hold us accountable, how sin can be sin, and yet, in the very act of working out its malignant will, yield the highest and most lasting triumph to grace,—have pressed their dilemmas on the spirit. Earnest thinkers have to wrestle for bare life with doubts which, like knotted serpents, writhe round them, crush their limbs, twine round their gasping throats, and spit their poison on to their livid lips—doubts which aim at the heart of all their highest and dearest beliefs, and which so press them that, in the very bitterness of despair, they are tempted to give up the conflict, and let the

Epicurean have his way. Very terrible is the discipline through which a man who cannot "rest in the Church," must pass on his way to an assured belief. But is there any other way to a man's satisfaction about anything? Is not the shadow of the Cross everywhere? Do we escape the Cross by refusing to look at it? Do we not rather postpone the vision to the day when eternity will press it sternly and awfully on our sight, and we shall shrink from it with horror and dismay?

This extract is from that valuable lecture of the series entitled, "The Idolatry of the Word," in some particulars the most striking lecture in the volume; whilst, perhaps, to believers in dogmatic theology, it is the lecture which will expose Mr. Brown to the severest remarks. Idolatry of the Word is certainly not the crime we have to charge upon either Ritualists or Romanists. The Word does not serve the purposes of either. In both there is idolatry of innumerable kinds, forms, and objects, from which the Bible seems entirely exempt. Only one thing with reference to it seems desirable—the treating it with so much homage that it should be regarded as beyond general use and comprehension. Our writer rises to more than his usual indignation as he rebuts and scathes a well known but recent saying of Dr. Pusey:—

"We acknowledge," says Dr. Pusey, "that Holy Scripture is the source of all saving truth; but it does not therefore follow that every one, unguided, is to draw water for himself out of that living well." There is something very terrible in this warning men off from a living well. Rob a man of his right to draw for himself from the living fountain, and you condemn him sooner or later to the most awful of all agonies, the agony of death from thirst. Men are pining, panting, for the living stream; they hear it splash and gurgle, and they strain toward its quickening flood. And these shepherds beat them back by stripes and curses, and bow them down to the stagnant pool, foul with the slime of ages, which men have dug for them, while the living stream runs murmuring by. And the Lord who died that He might unseal for all that living fountain, and bring the water of life, the life of God, the eternal Life, within reach of every human lip, looks down on the faithless shepherds, as the flock driven from the living water drop panting on the burning sand; and a new grief casts a shadow over His spirit, and a new anguish takes possession of His heart.

Certainly that "Chamber of Horrors," as Mr. Brown calls it, the room in which we keep our doubts and spiritual alarms, is not to be destroyed by running for refuge from it to the priest. At the very best, looked at from this more serious point of view, Ritualism and Romanism (for they are one) can only be an opiate, drenching, and steeping, and drowning the consciousness, while the serious question,

with every intense and healthy nature is, whether there be any means for satisfying it. The dumb show of service and ceremony, chasubles, confessions, and all such paraphernalia, can, in the nature of things, do nothing as pertaining to the conscience, either to satisfy doubts or to rest the heart. Deliverance from doubt is indeed one of the grandest deliverances which God can work for the soul. It does not seem that this deliverance is to be attained by submission to inevitable ignorance and the knowledge that God never can be known. Here lies the whole question, and this is an aspect of it which Mr. Brown deals with more distinctly and firmly than any of the writers who have expounded such fallacies and follies, but rather by commenting upon them in detail, than by exhibiting their utter worthlessness and baselessness. Something man may know; but not that way. That way tends only to despair, superstition, and, by a not unnatural advance, to Atheism. The essential spirit of idolatry is a merely sensuous and therefore degrading conception of God and Divine service. The spirituality of truth, the spirituality of the Divine nature, are kept out of sight; the priest, as he is such to the people, lives by their spiritual helplessness and ignorance. He does not dare to be a prophet, and to attempt their emancipation and development:—

You get a certain glow and fervour in idolatrous devotion, which you miss in intelligent manly piety; but beware of it, its root is base, and the fruit it bears has no nourishment in it for mind or heart. It is a passionate sentiment, and not a loyal inspiring love. It haunts the atmosphere of gloom and mystery. It secludes itself in cloisters, and shrinks from the broad free daylight of living, struggling, and suffering men. It delights in the dreamy "hours" of a sensuous and splendid ritual devotion, while it contemns every bond, office, and duty of this life in its futile, flaccid effort to lift itself to the sphere which it vaguely fancies to be heaven.

With this sentiment, with the whole school, with the whole key of thought and feeling out of which it springs, Paul had absolutely no sympathy. His love for Christ, his longing for Christ, was as intense as any that man on this side the river of death can know. But this craving for a Real Presence in material elements his soul would have shrunk from and contemned as base and dishonouring. "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." The spiritual Presence to him was too real to endure this material mimicry. The future looked dark enough to him; we gather from his later epistles how his impression deepened with the years, that a long, stern struggle was before the principles for which he had contended with such strenuous and victorious effort. He knew that a great Apostacy was between the Church as he left it when he went home to Christ, and the final consummation; but perhaps the vision would have loomed darker still, if he could have foreseen that the time would come

when bits of bread, transformed by a priest's benediction, would be accepted through the length and breadth of Christendom as the grand fulfilment of the Saviour's promise to the Church, "Lo, I am with you always, even to the end of the world."

The aim of Mr. Brown throughout these interesting essays, by his manly and eloquent words, is to bring men back from sacerdotalisms to the consideration of, and faith in, those great underlying principles which constitute man a religious being; principles, which, as they are followed out, create a strong, earnest, and faithful nature; the cultivation of moral sincerity and uprightness, the study of the means by which they are so to be nourished in man, as to make a nation of really faithful men. There are two passages which illustrate this so nervously that we must quote them. One refers to that which we greatly fear is the moral disposition of most of those who fly for the relief of mind and conscience to the sensational and imposing glooms of our modern idolatries. Mr. Brown says:—

Would it be possible to repose the same confidence in the moral integrity and earnestness of a people who had no sort of belief in the spiritual world, in God's truth, God's righteousness, and man's moral freedom, which might be reposed in a people whose belief in these things was so profound that they would rather suffer persecution, expatriation, and death itself, than say a word or do a work inconsistent with their faith? Could one trust a company of avowed Atheists, as surely as one might have trusted the Pilgrim Fathers for instance, that they would be true to their word, be generous, patient, and self-denying, and keep a noble aim before them in life? And if the faith of a nation in the Living God is visibly, generation by generation, decaying, does it surprise us, or is it in entire harmony with our almost necessary convictions, if we find their manners and morals steadily deteriorating too? And what is true in extreme instances and on a large scale, the scale of nations, is true also of societies. The Chinese have no faith, and they are, therefore, nationally and personally what they are. The English under Elizabeth and under Cromwell had an intense faith, and therefore they were what they were, and we are, in no small measure, what we are this day. Man is made to know and to love, to know that he may love, and love that he may perfectly know. If a man's mind be idle or hopeless about the truth, his spiritual hold of it will be feeble. Tell him that it is a mystery which he cannot penetrate, that the true attitude of his intellect is quiescence, or rather acquiescence in its hopeless helplessness, and thankful reception of such forms of words as it may accept on authority, as the most perfect images of truth which in this world it can know—and the spirit, missing the living help of its handmaiden, will grow careless, indolent, and hopeless, and fall inevitably under the priest's direction, while the intellect rests on dogma as on truth.

The other passage to which we referred furnishes in fact a reply

to those who teach that in authority is to be found the means of satisfaction and rest to the spirit:—

There are duly authorised teachers of truth in England by thousands, authorised by those with whom the power of authorisation is believed to rest. And this we are told is the principle of order in the Church; by this, men are taught to whom they are to look for instruction, and are spared the bewilderment and confusion into which the principle for which we stand, we are told, would plunge the world. Well, but where is the confusion at this moment? Which is the distracted, bewildered body? Compare the Church of Rome and the Church of England with ourselves, our irregular and disorderly selves, and say. All that can be done by outward marks to designate the orderly teacher is done in the Church of England as carefully as it was done of old in the priesthood of the Jewish Church. And admire the order which results: the absence of envyings, discords, and schisms, of classes of teachers hating each other's teaching, and striving before worldly tribunals to oust each other from the Church. No oppositions of doctrine in neighbouring pulpits, no Romanising ceremonial, no rationalising theology, no cant, no heresy, no lies; no charges trumpeted forth to the country—which I dare not underwrite, but which half England believes—that half the ministers of the regular Order lie unto God when they sign their Articles, or preach under the obligations to which their subscription binds them! Why! how long is it since we had the most lamentable, and by no means overwrought, complaints from bishops of the first eminence and influence, that the Church is in an afflicted and almost desperate condition; that the mass of the people have drifted away from her guidance, and are swept on the shifty waves of speculation further and further from her ark; while the only means of recovering them, in the judgment of these eminent persons, seems to lie in the restoration of the august powers of Convocation, the revival of the antique severities of penance, and limiting the circulation of dangerous and demoralising publications by shutting up the libraries? Very recently an eminent bishop declared, with an emphasis which nothing but the very gravest apprehension could have lent to his words, that we are in danger, here in Christian England, of publicly dethroning Christ and enthroning Antichrist, and of worshipping the devil instead of the Lord. The ordained ministry of the Word! One might smile, if the matter were not altogether too sad for laughter, at the ludicrous contrast between the pretension of order and the actual condition of affairs. But we have a right to say to pious and intelligent members of the Church of England—not scornfully, God forbid, sadly enough, knowing well our own great faults and flaws—See what your principle of order, your carnal method of designating God's ordained teachers, has done for England. You have tried it thoroughly and for ages, and the confusion is worse confounded than ever. "Come with us and we will do you good;" come, see if, opening our Bibles, we cannot show you a more excellent way.

These extracts, very lengthy, will convince our readers that the volume is as rich as any Mr. Brown has yet published in manly, fervid, nervous eloquence, and distinct and decided views of that aspect of truth for which he has never been indisposed to take up this honourable confession and martyrdom. In the present day the question which Mr. Brown discusses opens up into remarkable and singular tracks of thought. Even Mr. Brown's volume would, we apprehend, be found principally unanswerable in our own circle and with those to whom it is already a foregone conclusion. We suppose he scarcely expected that it would fall into the hands of any who needed more than that confirmation in previous impressions which it becomes the duty of every minister to offer to those who are one with him in the Christian life; and such arguments are overwhelmingly cogent to the Nonconformist, and they tend perhaps to draw up even the sceptic from his low region to a high platform of truth; but upon the mind of the devout and scholarly Ritualist, we fear it must be admitted, such arguments fall meaningless and pointless. We do not make these remarks because we have any sympathy with the Ritualists' view of the Church and its furniture; it is a remarkable thing that in all the books which have been written upon Ritualism and its concomitant idolatries, we do not remember a single reference to the great, able, and exhaustive work, the result of fifteen years of labour, of Archdeacon Freeman.* The reader who glances but casually through this work will see not merely what a profusion of learning, what an apparent excellency of devotion is brought to bear upon religious service, but with what elaborate earnestness all this is—on the theory of Eucharistic worship—supposed to be the sustaining means of keeping the knowledge of God alive in the world. Men who determine to attack the Ritualists should read Archdeacon Freeman's lengthy chapter on "The Theory of Eucharistic Worship." Nothing can be more calm and devout, nothing can be at once more astounding and more plausible. The important thing, perhaps, to notice is, that these ideas are not dislodged from the mind usually by any amount of reasoning, and the worst of it is, that where they are, they exist like the interlacing branches or stem of some parasitic ivy amidst the walls of an old building, so that you cannot disturb the branch of the tree without bringing your house down. It is, we fear, rare to convert Ritualists or Romanists without landing them on the dreary Patmos of scepticism. It must always be so where the conversion is simply intellectual; the intellect in itself knows nothing of religion, and is no more concerned in it

* *The Principles of Divine Service, &c., &c., for the Administration of the Holy Communion in the English Church.* By Rev. Philip Freeman, M.A., Examining Chaplain to the Bishop of Exeter, &c., &c. Vols. I. & II. Parker.

than the study of Euclid is concerned in keeping the ten commandments. We are quite aware of the grand arguments arising from a sense of spiritual religion, but the Ritualist is as prompt as his opponent to maintain spiritual religion, only he would reply, God manifests all invisible things by visible; they are not spiritual trees and flowers—the spring of life is invisible, but they are visible enough; and men and women, how are they to assimilate and mingle their bodies unknown to each other and God? “He established Himself in Judea,” says Archdeacon Freeman, “in a great ‘Eucharistic service:’”—

This view, that CHRIST—that is, God the Word, as the anointed and designated Worker-out of man’s deliverance from first to last—was the pervading and inspiring power of the ancient sacrificial system, seems to be fully recognised in Holy Scripture. It is indeed very generally admitted that the *external* and visible Presence which was vouchsafed to them of old time was emphatically that of the Second Person of the Holy Trinity. And it would also seem to follow, from the analogy of the Christian scheme, that the secret of all their *means of approach* to that Presence, was the indwelling, in the ordinances, of the same Blessed Person, or, however, their administration by Him, none but Himself could bring them to Himself, even in His lower manifestations. As the Shechinah was an instalment of that higher Presence, external to himself, into which man would ultimately be admitted in Christ; so, it might even be presumed, were the old ordinances an instalment of His Sacrificial and Priestly Presence and Work, being full of Him, and administered by Him. But we are not left to conjecture in the matter. The fire which transmuted the sacrifices, and presented them with acceptance, whence did it proceed? Whence, but from the self-same Presence into which it availed to bear them? He Who afterwards, and as Incarnate, coming forth from the Bosom of the Father, “through the Eternal Spirit offered Himself to God;” Who came, by that Spirit, in fiery tongues, to baptize and take to Himself His people; had long ago come forth, by the same Spirit, to touch with accepting fire the oblation of His elder people. But, in truth, He was in all the ordinances.

And in Christianity, is it so that we look abroad into mere vacancy and find a temple without a shrine, and a service without a sacrifice? Is there anything like this inobjective thing you thrust upon us—this unrealised faith? The Ritualist would say, He claims that in the Eucharist—the Eucharist is the centre of all; he alone, or those who believe with him, bows before the realized sense of that mysterious law which runs through a whole fallen creation, and at the same time illustrates the restorative process. Far away as we are from Romanist and Ritualist, conscious as we are that many of them are lamentably little and ludicrously sentimental, we are

quite aware that it is not by such characters among ourselves we would like to our own character to be tested, and however many plain and simple minds leap at once to an honest and satisfactory answer to every casuistry of the Ritualist, we feel that we need yet that answer and argument which should go down to the roots from whence, in the higher order of minds, the illusions of Eucharistic service spring.

Unfortunately, we believe that Divine Service is far more frequently performed and engaged in than it is understood, or even attempted to be understood; we by no means think that the Church of England worships more with the spirit and the understanding than our own churches, when we express our regret that the principles of Divine Service with us are so little meditated and revolved. Escaping from the influences of the idolatries Mr. Brown denounces, and the eucharistic impressions, which are Archdeacon Freeman's ruling idea of Divine Service and worship, it is to be regretted that, in general, services have become cold, bald, unemotional, and uninteresting. We should suppose that when the priesthood of the minister is denied, that itself would become a reason for the including more distinctly the whole church and congregation in the exercises of praise and prayer. In most instances, our services have become like those of the Quakers, but divested of their spiritual elevation and power; monotonous without silence, cold without calm, divested of sensuous impressions, without the being clothed upon with spiritual unction; for the most part they have become intellectual excursions and luxuries. We say, "Did you go to hear 'so and so?'" We do not go to sit before the presence of Him "whose feet were like unto fine brass, and His voice as the sound 'of many waters;'" we go to sit at the feet of some dissenting Dr. Gamaliel, or we "sit under" some painful and oppressive divine. All this, which is the general behaviour of the Protestant Churches on the continent, and the United states, and the Nonconformist Churches of England and Scotland, seems to us as wrong in practice as it assuredly seems the result of a wrong principle. What is the stronghold of the Church of England upon the nation at this moment? that it is the Church of England? This may be the hold it has upon those who, in turn, hold its creed of lay impropriations, rich advowsons, good livings, and the heartless prestige which a fashionable church can confer; but the real hold the Church of England has upon the nation is in the Prayer Book. With all the doctrinal doubts it may suggest, it is an entrance into a temple to read it, to mingle in its aspirations of piety and purity. In the instance of a great preacher, who possesses the power, not only to bear the people along upon his stream of freshness and eloquence, but who can read so as to arrest and interest, and pray so as to

touch present and passing springs of experience and feeling in the people, the absence of such a compendium of devotion is not felt, and therefore is not deplored; but, in the nature of things, such ministers must always be rare in any church. The city of Divine Service may be said to lie four-square,—free, personal prayer, relieved from monotony and sameness; good reading of the Word of God; power to aid in the general hymnal devotion of the people; and good preaching. The greatest preachers have seldom combined these four excellences and indispensables of effective service; it is perhaps impossible that it ever should be so in the case of the greatest preachers. Men are strong on one point, they cannot excel on all; the man in whom these excellences combine, although a most useful, will, in the nature of things, only be a good average man. What then is to be done with, and for congregations of whom it may be said that they are all like the wood laid on the altar, but with no fire under, and the sad probability that no fire descends? Formalism in prayer is one of the poorest arguments against a form of prayer. Few are the instances in which men are not formal; in few instances is there a living, working mind and heart; few are the men who can feel such perfect abandonment and independence of an audience as not to be haunted by that fear of man which is a snare, and that independence in their own nature, that spontaneous life of character which is the only spring of living words. Our churches are beginning to feel all this; ministers, we hope, are largely beginning to feel it. We have no wish to introduce the prayer-book into our churches; it is too cumbersome. Excellent as it is, it suggests many things we desire to see removed; and many things we want which it does not possess; but there is a homage to scripture in it, an undesirable homage, although imitable in part. It cannot be necessary, nor, we believe, can it be the intention of the Divine Spirit, that the whole Bible should be read aloud in the congregation; that the people should read with the minister large portions of the devotions of the Psalms is surely most excellent; but, here again, undesirable that the whole book of Psalms should be read through, and responded to, even by Christians who cannot be expected, without some guiding, to enter into all their meanings. All these are suggestions which will occur in the course of the reading of Mr. Pearsall's most excellent and truly useful book; it is the result of long pastoral experience. There is in it not a word that can offend; it is impossible that its amiable and earnest author should ever hurt the mind of a fly. We trust that it will be—especially by pastors, who are most interested in its contents—widely read. Our Congregational churches and their ministers need to be liberated from the severe dominion of routine; and we h
to thank the earnest movement now going on in the Church of E

land for very much of the necessity which is laid upon us to look intelligently into these things. Mr. Pearsall discusses a number of matters which must often emerge to the thought of devout attendants upon public worship. We confess our utter alienation from that hard, tramroad-like idea of Divine Service by which many of our Nonconformists are disposed to stand, to the peril of Nonconformists, which is a trifle compared with the peril in which it results to the souls of men. Two points especially seem to us worthy of being insisted upon; our services are not hearty, and they are not comprehensive, because there have arisen great hymn-writers amongst us, what have we done that we should deserve to be cut off from the great voices of the Fathers of the Church in other ages. The Litany, the *Te Deum*, the hymns of Chrysostom, are not the property of the Church of England. Surely because we refuse to receive our creed from the hands of a Lord Chancellor, or to believe that the defender and head of the Church is a temporal sovereign, this is no reason why we should refuse to join in the use of words most calculated to express adoration and devotion, and to utter forth our own contrition, confession, or want. Nonconformists often seem unable to apprehend what is the meaning of the service of song; and we have actually known many who have not only deplored, but expressed utmost hostility to the chanting the Psalms of David, and made the purity of the service to depend upon the use of the version or the hymns and paraphrases of Watts; thus making, ridiculously enough, the purity of praise to depend upon metre; great revulsion of our taste and practice is needed in this particular. We confess too, that we are no friends to the introduction of the music score, now so universal, into the pew; devotion withers under it; it was not so in the most devotional moments in the history of the Church, and we trust that we may be forgiven for saying that by so much scored music as goes into the service of the pew by so much does simple inspiration and feeling fly out of it. We need a change, but we are persuaded that the cold, frigid tunes, so "perfect in their harmony" as they are said to be, so insipid in their melody, as we know them to be, are robbing congregations of much of that warmth and glow of tone, which, "as when the melting fire burneth and causeth the waters to "boil," is like the opening of the gates of the heart into which the "rent heavens," which have been taken by violence, "come down." Mr. Pearsall says:—

History reminds us that great religious reformations have been associated with revived interest in "the service of song in the house of the Lord." Owing to worldliness in the Jewish church, the beautiful musical service of the Temple declined; but at the revival in the reign of Hezekiah, "the king and the princes commanded the Levites to sing

praise unto the Lord, with the words of David and of Asaph the seer." Passing to the Christian Church, we may observe that Luther's hymns "helped his cause astonishingly; they spread among all classes of the people, and were sung, not only in the churches and schools, but also in the houses and workshops, in the streets and market-places, in lanes and fields." Referring to our own country, Bishop Jewel states, that "nothing promoted the Reformation more than inviting the common people to sing psalms, and that sometimes there would be six thousand persons at St. Paul's Cross singing together, which was very grievous to the papists." Allusion may also be made to the Reformation in Scotland. Concerning the great American revival in his day, President Edwards writes: "Our public praises were greatly enlivened. In our psalmody God was served in the beauty of holiness. There has been no part of divine worship in which good men have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing His praise. The people sang with unusual elevation of heart and voice." Recent revivals testify that churches "filled with the Spirit," cannot refrain from "singing and making melody in their heart to the Lord." Nor ought we to feel surprise. Music is the language not only of ideas, but of emotion; the outburst of praise; the heart seeking relief by telling its joy. The real wonder is, how any people believing the marvellous proclamation of the love of God to man, can keep silent, or passionless sing His praises.

The valuable auxiliary of psalmody to a revival may be further learnt from the very opposition it has encountered. The translation of the Psalms into French verse, and singing them in the Protestant meetings, attracted large crowds of all ranks. Rome took the alarm. Clement Marot, one of the translators, was expatriated. Claude Goudimel, who had been active in setting the metrical psalms to music, was murdered; and the French Government passed a law threatening punishment to every one found singing psalms in the language of the people!

We long, in a word, to see the casting down of the idolatries which have imposed themselves on public worship; we long to see false eucharistic ideas dissipated and dissolved, but we may be sure of this, the human heart, seeking after God at all, will be either idolatrous or devout; to destroy idolatry we must create the spirit of devotion. Mr. Pearsall's remarks on prayer, as a part of public worship, are admirable in the consecrative ideas they lay down. The Church clergyman goes into the lecture or reading desk, and he avails himself of the most wrapt utterances of the holiest men of ancient times. How many other ministers revolve the topics and expressions of their public prayer at all? Some, perhaps most, would almost think it sinful to do so; can this almost thoughtless mode of speech be right, especially is it likely to be useful? Is there not something marvellous in devoting long hours to a sermon to the people, and never a moment to the most fitting words which are to be the vehicle of a whole congregation's approach to God? We

believe it brings its punishment ; the worst sermon has a share of attention ; the prayer, so far as we have been able to judge, receives little or none. We should like to quote many of Mr. Pearsall's hints on this matter ; he says :—

The extent of preparation for public prayer we venture not to prescribe. Some ministers will, by devout meditation, seek the spirit of prayer ; others will not only *feel*, but *think out*, the burden of their supplications ; others will make brief notes ; others will occasionally write out a prayer, not to be read, but as discipline for the mind in attaining and preserving the style of composition suitable for *public* prayer ; all will, if true ministers, try to pray *from the heart*, and rely on the *promptings of the Spirit*. The objection sometimes raised to any preparation is the fear lest the prayer should smell of the study lamp—the midnight oil. Our reply is that when the lamp is well trimmed we do not smell the oil, but only see the light. Educated ministers admit that if they had more time to revise the sermon, it would be more simple, and natural. So it may be said of prayer. Possibly the best preparation would be the appropriation of a part of Saturday afternoon to visiting the sick, and reading some devotional work.

The minister who leads the public prayers of the sanctuary twice every Lord's day, will need preparation, or he will soon lose living freshness ; variety will give place to sameness ; stock phrases and misquotations will be stereotyped ; his own heart will become stiff and cold ; and his congregation begin to ask what is the superiority of the hasty unwritten form, to that revised and printed in a book.

Is it not possible that sometimes a minister may lose in the vestry what he had gained in the study ? The high devotional temperature of his soul has been suddenly lowered by some depressing, chilling word ; and the public prayer, which depended for its power on calmness, has suffered still more than the sermon.

But we can only commend the volume itself to the most thoughtful attention of all who feel interest in its topics ; on many matters, we, and readers in general, may differ from its patient, pains-taking and prayerful author, as to the use of the book ; but of the earnest spirit pervading it there can be but one sentiment. We hope that its result will be in conveying to ministers and congregations a more thoughtful and thorough devotion. Let us unbind the ancient liturgies and receive their precious words ; let us pour a flaming ardour along our tunes ; let us learn that the litany of confession, and the collect of reverie, meditation, and prayer may be all ours ; let us learn that most congregations are very ignorant, and need the matters of the creed frequently reiterated to them ; that we are all sinful, and need the thunders of the Decalogue to be frequently, and profoundly intoned ; that a wise and various use of the Bible, well-read, might tend to exalt its majestic contents to the perception of

the people, and that, especially in the service of the Holy Communion, we are brought into the presence, not merely of the most venerable attestation, and heraldry of our history, but the most living sign of Christ's present oneness with His church. Let us be less narrow and hard; let us seek to include in our service all beautiful things, without making them idolatrous things; because we have revised the past, let us refuse to cut ourselves off from the past; let us make the best things of the Greek Church, the true things of the Romish Church—nay the lovely things that are of good report of all churches—ours. Let us rejoice rather to find ourselves in alliance with the faiths of many ages when that faith is pure, and fixed on the Redeemer, than rejoice in the narrow seclusiveness which, because once in its history it found the cave of Adullam to be a necessity, determines that it will have nothing to do with the general service in the building of the temple.

III.

DR. BUCHANAN ON THE DOCTRINE OF
JUSTIFICATION.*

THE name of the author will justify the highest expectations of the worth and value of this volume, and they will not be disappointed. The order and the instructiveness of the book, its harmonious arrangement, and admirable marshalling of the whole historical particulars of the development of this doctrine, and the extensive catena and reference it forms to the whole question, all give to the reader a volume especially rich in interest to that small and increasingly-small circle of readers who can still take an interest in those heights of truth, which it is the object of such volumes as this to attempt to take the altitude of, if not to climb. Such a work is not unnecessary—we have many, and have had recently very many essays in this direction; but there was wanted some book to gather up and to dispose into order the forms of thought beneath which the doctrine has presented itself to various minds and teachers,

* *The Doctrine of Justification: an Outline of its History in the Church, and of its Exposition from Scripture. With reference to Recent Attacks on the Theology of the Reformation. The Second Series of the "Cunningham Lectures."* By James Buchanan, D.D., LL.D., Divinity Professor, New College, Edinburgh. T. & T. Clark.

fathers of the Church, and heads of sects. Dr. Buchanan's name cannot but be well known to our readers; they will, therefore, anticipate the view he adopts and defends; that which, proclaimed by Luther, vindicated and reasoned out by Calvin, has found acceptance throughout the pulpits of Scotland, and the larger number of the Congregational, and not a few of the Established pulpits of our own country. We can conceive many readers saying, "There can be no necessity for a work like this; we can know no more than we already know upon this subject. It is a glorious truth, taught in the Scriptures, and to be believed in as the most substantial part of the Christian system; but the limitations of the doctrine cannot be very accurately defined, and it would, perhaps, be even dangerous and unscriptural to attempt the task. The world has become a much wider world, and the Church much more catholic in its creed, and sensitive in its character, than when this doctrine became rather the tournament cry in a theological arena, than a call to personal consecration of holiness." We may believe with Luther, that its reception or rejection is the sign of a standing or a falling church, and yet give to it a large and varied margin of interpretation. We believe that such expressions reflect a large surface of religious mind and thought. We assure our readers that nothing like such leniency or inconsecutiveness of view is to be found in the pages of Dr. Buchanan. His pages, as we have implied, form a valuable contribution to this department of theological science, on the Calvinistic side of the question. It is a subject which, discussed logically and scientifically, is well fitted to maze the mind. A sinner like Paul, conscience-stricken, beholding the Saviour and exclaiming, "There is now no condemnation to me, I am in Christ Jesus; He is the propitiation, the sacrifice, the justifier," is one thing; the theological scholar, sitting down in his study with the lives and writings of a thousand apostles or heresiarchs of the faith around him, all whose writings he is to sift down into a soil from whence his book is to grow; in which he is to deal with this doctrine logically, scientifically, coldly, this is quite another thing. Then the discussion of the doctrine in its isolatedness, its separation from sanctification, or the subject of purification of character from the influence of the Holy Spirit, as a person and a power over the mind, from that with which it has been frequently confounded, intellectual apprehension, from works as the fruit of the Christian life, it must be confessed that this is a tough task. How many people realise the law of gravitation? Ordinary minds never realise it at all, and the higher orders of mind seldom reason upon it. It is a fact to great mathematical intelligences, absolute and certain, in the whole economy of nature. It seems to be the innermost spring of the universal system, and holds all the worlds of the heavenly places in their har-

mony and in their order; all attractions and all repulsions seem to be in some way the fruits of it; but the life of plants and the fall of rocks, and the recurrence of tides, the crash of old houses, and children throwing stones, are all more easily-realised facts than this universally-operating fontal principle. Who can realise it—the law of gravitation in its solitariness—so as to isolate it from its effects? That which we call Justification, as a doctrine in the Christian scheme, seems to occupy some such place. All orders of Christian minds have regarded it as the law of gravitation in theology. It is the primary law, and sanctification and the law of works are the pneumatology, the law in its relation to the atmosphere and the conditions of the Christian life. Now, as it is difficult to separate and regard alone, and by itself, gravitation from the circulation of the blood or the circulation of the sap, so it is difficult to grasp this purely rectoral law of the moral and spiritual universe from the life of faith and the life of divine growth in the soul. Great theologians, skilled masters in the divine science, have attempted to do this. Dr. Buchanan does this, nor do we know of any popular compendium or hand-book to the thought, in which it is done so elaborately and well; and yet we suppose many minds will, for the reasons we have implied, fancy they perceive contradictions in this *Novum Organum*, this *Instauratio Magna* of the Christian faith, as when he states the general law on the 323rd page, “We conclude, therefore, that the righteousness of Christ, being the merit of a work done and finished, may be imparted for the justification of his people, but cannot possibly be infused;” while we read on the 400th page, on the thirty-fourth proposition, “Regeneration and Justification are simultaneous, and no man is justified who is not renewed, nor is any man renewed who is not also, and immediately, justified.” Amidst such fine distinctions, almost imperceptible to the ordinary mind, it will not be wonderful if ordinary minds feel that they are walking along steep and inaccessible places. The human test of the doctrine in its quality, character, and necessity, is, no doubt, rightly placed, where also it is most simply felt, and most immediately answered, not in great intellectual ability, still less in great scholastic learning, but in the conscience, the conviction of sin. To study the subject aright, there must be a heartfelt interest in it. What is that wondrous mystery of sin that presses upon me? How shall its power to sting and torment be removed from me? Holiest men have felt this, and have felt that the being clothed upon with Christ’s righteousness—that righteousness being apprehended by and in the faith, so that the faith became nothing in itself but a simple colourless medium through which He and His work were apprehended, has ever been to such, the loftiest and purest natures, the only source of peace within. Justification, one might almost dare

to speak of as like a rainbow ; it stands on no pillars, and yet is a self-poised arch. It is a doctrine rather suspended than supported ; it is in God, and God was in Christ. Dr. Buchanan quotes the grand and magnificent words of Anselm ; and that great doctor of the old Romish Church expresses in them the colourless light of the purest Protestant doctrine :—

“ Dost thou believe that thou canst not be saved but by the death of Christ ? Go to, then, and, whilst thy soul abideth in thee, put all thy confidence in this death alone—place thy trust in no other thing,—commit thyself wholly to this death,—cover thyself wholly with this alone,—cast thyself wholly on this death,—wrap thyself wholly in this death. And if God would judge you, say, ‘ Lord ! I place the death of our Lord Jesus Christ between me and Thy judgment : otherwise I will not contend, or enter into judgment, with Thee.’ And if He shall say unto thee, that thou art a sinner, say unto Him, ‘ I place the death of our Lord Jesus Christ between me and my sins.’ If He shall say unto thee, that thou hast deserved damnation, say, ‘ Lord ! I put the death of our Lord Jesus Christ between Thee and all my sins ; I offer His merits for my own, which I should have, and have not.’ If He say, that He is angry with thee, say, ‘ Lord ! I place the death of our Lord Jesus Christ between me and Thy anger.’ ”

This is the doctrine. It is best when received thus, when this great experience is thrown into the alembic of reasonings. When the heart says, “ How can these things be ? ” and attempts to make out how these things are, the question becomes almost as hopeless and, shocking as it is to say it, almost as dreary as an inquiry into the infinite. There is as much difference as between the rings, lines, and circles, centric and concentric, cycles and epicycles, in the great concave ; and the poet’s exclamation, “ When I consider the “ heavens, what is man ? ” We fear some readers, then, may think we underrate the value of such inquiries. By no means. We do feel with Dr. Buchanan, the especial importance at this moment of giving to this doctrine its highest honours. We have no doubt of the truth that Arminian schemes of justification are found in every human heart. Paganism is not a creation of an age or a nation ; it is indigenous to the soil of the human soul. The educated old Gentiles were much the same, as to their creed, with modern Socinians or Pelagians. “ Every man his own Saviour ” is a gospel not difficult to believe, and yet it is hopeless, and ends in Atheism and despair. It would be a hard matter to get a little lad throwing stones, or an ignorant workman using axe, hammer, or saw, to believe that no primal force resided in their arms or hands ; it, perhaps, would be impossible to get them to believe, even if they could understand the word force, that all force resided in the sun and in the sun only, and that every motion and throb of life in the human

frame, as in every other object on the earth, was derived from that magnificent solar fount of all physical energy; but this is what the doctrine teaches and becomes. The rectoral power of the life and death of Christ puts into order the spiritual universe. Modern forms of Christian thought bring prominently forward the doctrine of the Incarnation, but leave that of Justification out of sight. Christ is a manifestation and a sacrifice, but not a power. Naturally, then, the reader inquires, "Incarnate for what? Manifesting what? Declaring what?" His words, His life become inexplicable, if He did not lay his hand upon some tremendous and wrathful elements, which surely the soul is at no difficulty to conceive, restraining them and overcoming them. We believe very much of modern misthinking on this subject has arisen from the reflections of Alexander Knox, called forth in a letter to the Editor of the *Eclectic Review*, Daniel Parkin, Esq., so long since as 1810. Dr. Buchanan refers to that paper in which the idea of a forensic justification is utterly opposed, and the doctrine is made to be simply a subjective state dependent on our own inherent righteousness, and not at all upon any rectoral facts in the government of God. "Of 'appeasing Divine wrath,'" says Mr. Knox, "I own I have no idea," and we should desire to use such terms very carefully; yet, it would seem, there is such a fact as Divine wrath, and man feels himself to be the subject of it. All men may not; but the testimony of man's whole moral consciousness bears that way, and unless all our traditions be vain, and the life of Christ and New Testament teachings have been strangely perverted, this has been the impression of the largest number of those who have embraced the Christian system, that Christ's life and death operated in meeting law, receiving it, fulfilling it, and making His fulfilment of it a source of life and rest to His church. This has been the great satisfaction of the doctrine, and thus apprehended in itself, it has been not only to the great fathers of the Protestant Church, but even many of the great fathers of the Romish Church, a source of comfort. Yet

It was this doctrine, more than any other, that excited the hostility both of the Papal See, and of the Imperial Diet; and the Reformers were made to feel that, unless they could consent to abandon, or at least to modify it, they must expose themselves and their cause to imminent danger. "It cannot be denied," says Melancthon, "that we are brought into trouble, and exposed to danger, for this *one only reason*, that we believe the favour of God to be procured for us, not by our observances, but for the sake of Christ alone." . . . "If the exclusive term, *only*, is disliked, let them erase the Apostle's corresponding terms, *freely*, and *without works*." In reply to the charge of novelty, they admitted that the doctrine might be new to many in the Church of Rome, since it had long been obscured and corrupted by the

to speak of as like a rainbow ; it stands on no pillars, and yet is a self-poised arch. It is a doctrine rather suspended than supported ; it is in God, and God was in Christ. Dr. Buchanan quotes the grand and magnificent words of Anselm ; and that great doctor of the old Romish Church expresses in them the colourless light of the purest Protestant doctrine :—

“ Dost thou believe that thou canst not be saved but by the death of Christ ? Go to, then, and, whilst thy soul abideth in thee, put all thy confidence in this death alone—place thy trust in no other thing,—commit thyself wholly to this death,—cover thyself wholly with this alone,—cast thyself wholly on this death,—wrap thyself wholly in this death. And if God would judge you, say, ‘ Lord ! I place the death of our Lord Jesus Christ between me and Thy judgment : otherwise I will not contend, or enter into judgment, with Thee.’ And if He shall say unto thee, that thou art a sinner, say unto Him, ‘ I place the death of our Lord Jesus Christ between me and my sins.’ If He shall say unto thee, that thou hast deserved damnation, say, ‘ Lord ! I put the death of our Lord Jesus Christ between Thee and all my sins ; I offer His merits for my own, which I should have, and have not.’ If He say, that He is angry with thee, say, ‘ Lord ! I place the death of our Lord Jesus Christ between me and Thy anger.’ ”

This is the doctrine. It is best when received thus, when this great experience is thrown into the alembic of reasonings. When the heart says, “ How can these things be ? ” and attempts to make out how these things are, the question becomes almost as hopeless and, shocking as it is to say it, almost as dreary as an inquiry into the infinite. There is as much difference as between the rings, lines, and circles, centric and concentric, cycles and epicycles, in the great concave ; and the poet’s exclamation, “ When I consider the “ heavens, what is man ? ” We fear some readers, then, may think we underrate the value of such inquiries. By no means. We do feel with Dr. Buchanan, the especial importance at this moment of giving to this doctrine its highest honours. We have no doubt of the truth that Arminian schemes of justification are found in every human heart. Paganism is not a creation of an age or a nation ; it is indigenous to the soil of the human soul. The educated old Gentiles were much the same, as to their creed, with modern Socinians or Pelagians. “ Every man his own Saviour ” is a gospel not difficult to believe, and yet it is hopeless, and ends in Atheism and despair. It would be a hard matter to get a little lad throwing stones, or an ignorant workman using axe, hammer, or saw, to believe that no primal force resided in their arms or hands ; it, perhaps, would be impossible to get them to believe, even if they could understand the word force, that all force resided in the sun and in the sun only, and that every motion and throb of life in the human

frame, as in every other object on the earth, was derived from that magnificent solar fount of all physical energy; but this is what the doctrine teaches and becomes. The rectoral power of the life and death of Christ puts into order the spiritual universe. Modern forms of Christian thought bring prominently forward the doctrine of the Incarnation, but leave that of Justification out of sight. Christ is a manifestation and a sacrifice, but not a power. Naturally, then, the reader inquires, "Incarnate for what? Manifesting what? Declaring what?" His words, His life become inexplicable, if He did not lay his hand upon some tremendous and wrathful elements, which surely the soul is at no difficulty to conceive, restraining them and overcoming them. We believe very much of modern misthinking on this subject has arisen from the reflections of Alexander Knox, called forth in a letter to the Editor of the *Eclectic Review*, Daniel Parkin, Esq., so long since as 1810. Dr. Buchanan refers to that paper in which the idea of a forensic justification is utterly opposed, and the doctrine is made to be simply a subjective state dependent on our own inherent righteousness, and not at all upon any rectoral facts in the government of God. "Of 'appeasing Divine wrath,'" says Mr. Knox, "I own I have no idea," and we should desire to use such terms very carefully; yet, it would seem, there is such a fact as Divine wrath, and man feels himself to be the subject of it. All men may not; but the testimony of man's whole moral consciousness bears that way, and unless all our traditions be vain, and the life of Christ and New Testament teachings have been strangely perverted, this has been the impression of the largest number of those who have embraced the Christian system, that Christ's life and death operated in meeting law, receiving it, fulfilling it, and making His fulfilment of it a source of life and rest to His church. This has been the great satisfaction of the doctrine, and thus apprehended in itself, it has been not only to the great fathers of the Protestant Church, but even many of the great fathers of the Romish Church, a source of comfort. Yet

It was this doctrine, more than any other, that excited the hostility both of the Papal See, and of the Imperial Diet; and the Reformers were made to feel that, unless they could consent to abandon, or at least to modify it, they must expose themselves and their cause to imminent danger. "It cannot be denied," says Melancthon, "that we are brought into trouble, and exposed to danger, for this *one only reason*, that we believe the favour of God to be procured for us, not by our observances, but for the sake of Christ alone." . . . "If the exclusive term, *only*, is disliked, let them erase the Apostle's corresponding terms, *freely*, and *without works*." In reply to the charge of novelty, they admitted that the doctrine might be new to many in the Church of Rome, since it had long been obscured and corrupted by the

false teaching and superstitious practices which generally prevailed,—but affirmed, that it was as old as the Gospel of Christ and His Apostles, to which they fearlessly appealed. “I, Dr. Martin Luther, the unworthy evangelist of the Lord Jesus Christ, thus think and thus affirm:—That this article,—namely, that faith alone, without works, justifies us before God,—can never be overthrown, for . . . Christ alone, the Son of God, died for our sins; but if He alone takes away our sins, then men, with all their works, are to be excluded from all concurrence in procuring the pardon of sin and justification. Nor can I embrace Christ otherwise than by faith *alone*; He cannot be apprehended by works. But if faith, before works follow, apprehends the Redeemer, it is undoubtedly true, that faith *alone*, before works, and without works, appropriates the benefit of redemption, which is no other than justification, or deliverance from sin. This is our doctrine; so the Holy Spirit teaches, and the whole Christian Church. In this, by the grace of God, will we stand fast, Amen!”

For a truly curious account of the divarications of doctrine, and the divergencies of roads in the great highway, we must refer our readers to Dr. Buchanan’s work itself. It is very able, very clear, admirably arranged. Most of the writers, especially the moderns, upon this subject, especially Dr. Newman, and those of the Broad Church school, are summed up with considerable clearness, and with no trace of unkindness or intolerance. It is the most admirable defence and exposition, certainly, recently published, of the doctrine that justification is an act external to the sinner, of which he is the object—not an inward work of which he is the subject—a forensic and judicial change of his relation to God.

IV.

CHRISTIANITY AMONG THE NEW ZEALANDERS.*

IF the high cultivation and æsthetic development of the Maori race are to be coincident with our own decline, and with our metropolis in ruins, it is to be patriotically hoped that Lord Macaulay's much be-moralised New Zealander is yet a child of the far distant future. Benevolence and enlightenment, in their diffusion here and at our antipodes may, it is to be hoped, discover the possible co-existence of a magnificent Tauranga with an undiminished and flourishing London. The world may probably be found to allow of "room enough for all."

Whatever may be prophesied or fancied as to the glory or the duration of the New Zealand future, there is no question that its past—such a past, at least, as history can legitimately take account of—is of the shortest and slenderest. Tasman, the great Dutch navigator, seems to have done little for it but to discover it (December 13th, 1642); and its effectual presentation to the rest of the world can at farthest date back to 1769, when one of its headlands was descried from the mast-head of the "Endeavour," by a boy, Nicholas Young, whose name in travestie was conferred upon it. "Young Nick's Head" was the first portion of New Zealand that saluted the eyes of the second band of European discoverers; who, with Captain, at that time Lieutenant, Cook, at their head, supposed they had discovered the *terri ancognita Australis*, the great southern continent which had been long expected and sought for.

If the great navigator had possessed the acute ethnological perception of a later generation he would have recognised in the inhabitants various proofs of their Malay affinities. It was reserved, however, for missionary enterprise and intelligence to study and to describe the characteristics of the people of New Zealand. In their natural condition they were reported to exhibit the finest specimens of savagery extant; but it is a fact that they were also amongst the most ferocious and confirmed of cannibals. Yet they were not without a certain nobility of mind; and they evinced a forethought and intellectual vigour, which enabled them advantageously to compare with average barbarians. And they early achieved a reputation for

* *Christianity among the New Zealanders.* By the Right Rev. William Williams, D.C.L., Bishop of Waiapu. With Six Illustrations. Seeley, Jackson, and Halliday. London, 1867.

hospitality, frankness, and generosity. Politically and socially, they were an aggregate, not a comity, of tribes, each of which was under its own head or chief, and the members of which were bound together by a sort of clannish attachment. They possessed among themselves no sort of government larger or more inclusive than the patriarchal, and each chief was generally content to control the members of his own family. As to the relations of one tribe to another, it is indifferent whether we speak of a hundred or of fifty years ago. It is difficult to tell what, if any, lapse of time, under a merely heathen *régime*, would have sufficed for them to have outgrown that petty jealousy and that tendency to interminable feuds, which are so apt to effect the ever-recurring decimation of savage communities. The state in which the earliest missionaries found the New Zealanders is precisely described in the words of the Rev. George Young, the biographer of Captain Cook, who, speaking of them as they appeared in the time of that illustrious sailor, says:—"It was found that the New Zealanders live under perpetual apprehensions of being destroyed by each other; every tribe or family being on the watch to revenge the wrongs sustained from any other tribe, maintaining a kind of hereditary enmity, the father bequeathing to his son the task of taking vengeance on his behalf. As they roast and eat their enemies, the prospect of a good meal is often a stimulus to deeds of blood." Later authorities tell us the same story. The only way of accommodating quarrels, or adjusting grievances, was by the club and spear. Retaliation was almost their "whole duty of man;" war was their greatest delight; and the turning of their slain foes to culinary account their highest diversion.

In spite of the very praiseworthy researches of Sir George Grey, there is not the same amount of unanimity in the accounts of the religious system of the New Zealanders as in those of their simple code of morals; for it is easier to observe a patent practice than to detect a dogma. Different opinions have been held as to the question whether the New Zealanders did, or did not, worship idols. The late Rev. Samuel Marsden, their first apostle, says that "If they pay adoration to any object, it is to the heads of their deceased chiefs, for they seem to think that deity always resides in the head." It is asserted, on the other hand, that they paid worship to one supreme Being, whom they represented by a rude figure with one hand upon his mouth, and the other on the pit of the stomach, to signify his constant hunger, and his lively appreciation of the sacrifice of food. It is natural that a deity so symbolised should be thought of mainly as malevolent, and as one whose wrath was to be deprecated, rather than his love attracted. "I never met with one native," Mr. Marsden writes, "who did not consider God a vindictive Being, at all times ready to punish them for any ceremonial

"neglect, even with death. Hence they labour, by every mortification and self-denial, to avert His anger. They used to tell me "that I might violate their *taboos*, eat in their houses, or dress my "food on their fires; that their gods would not punish me, but that "they would kill *them* for my crimes."

The New Zealanders believed in the immortality of the soul, and supposed that when a person died his spirit was conveyed either to a place in the sky, called Rangi, or to a place in the midst of the sea, called Reinga; but neither of these places was a place of punishment. The relative ranks and dignities of earth were perpetuated in those abodes of immortality; a very common doctrine amongst heathen nations, and one which results, on the death of a man of position or power, in the immolation of one or more slaves to be his attendants in his new state of existence as they had formerly been in the old. The souls of dead chiefs were deified; and it is from them that all human misery and punishments were supposed to be derived. To make known the will of the gods and departed ancestors it was necessary to have a priesthood, the members of which were chosen from the noblest families. The duties of the priests, ere Christianity had so considerably shorn them of their importance, were to secure the strict enforcement of the laws of the *taboo*; to heal the sick; to preside at the burial of the dead, and at the birth of infants; to administer the *tattoo*, and to instruct the rising generation in the songs, legends, and traditions of their country.

As amongst all savages, whether Mr. Lamont observes them in the Marquesas, or M. du Chaillu in Equatorial Africa, witchcraft was a *quasi* science and a *quasi* theology, every New Zealand tribe had its sorcerer, whose office was hereditary. Fathers bequeathed to their sons certain incantations for calling up spirits, which, being transferred to the bodies of human beings, caused sickness and death, by feeding upon their vitals. "Thou shalt be held," ran the sorcerer's curse upon a person bewitched—"thou shalt be held by "the power of Runutunu, by the power of Kopare, and by the "power of Whiwhiotaraue; and thou shalt be brought forth and "hung upon a tree to dry. Thou shalt have now a swelling in thy "vitals. Oh! let my heart think of this!" Often, by the co-operative power of superstition, charms and curses accomplished themselves. If a malefactor, for instance, became ill, or imagined himself so, it was very easy for him to fancy that he was under the dreadful ban we have just quoted, and to imagine that a spirit was feeding upon his vitals. In such a case, why should he try to satisfy the insatiable? He refused to partake of food; and in despair lay down to die.

Such, in an epitome gathered from various sources, is an account

of the primitive practices and doctrines of the New Zealanders ; which it was well to offer, seeing that the more recent history of these people has been of so stirring a kind that there is a necessary tendency to overlook the more recondite phenomena of opinions which, it is hoped, are passed or passing away.

Before accompanying Bishop Williams in his narrative it will not be amiss if, seeing that his work is chiefly conversant about the doings of his own body, we specify, in one short paragraph, the several dioceses into which antipodal Britain has been divided for the purpose of episcopal supervision. There are five sees in New Zealand ; not to mention a sixth, Melanesia, presided over by the missionary bishop, Dr. Patteson (1861), which, having its headquarters there, is concerned for the evangelizing of the "isles of the sea," northward to New Guinea.

The Bishop of New Zealand and Metropolitan is Dr. Selwyn, whose episcopal jurisdiction extends over the Chatham Islands, and so much of the northern part of New Zealand as lies north of the 39th degree of latitude, and the 176th degree of longitude, comprising an area of 95,000 square miles, and having a body of about sixty clergy. Bishop Selwyn was consecrated in 1841. Two new dioceses were apportioned in 1858 ; one, that of Wellington, to Dr. Abraham, and the other, Nelson, to Bishop Hobhouse. The episcopal jurisdiction of the former extends over so much of the northern island as lies south of 39° of south latitude ; and of the latter, over the middle island of New Zealand from Cook's Strait to 43° south latitude. In the order of time, however, we should have first mentioned the institution of the diocese of Christchurch (1856), of which Dr. Harper is the incumbent. The episcopal jurisdiction attaching to this see is the middle island from 43° south to its southern extremity, Stewart's Island, the Auckland and all adjacent islands. In 1859, Waiapu was erected into a see, of which the bishop is Dr. Williams, author of the book before us, who before his consecration had been archdeacon of Waiapu, and Chaplain to the Bishop of New Zealand from 1844 to 1859. The episcopal jurisdiction of Bishop Williams is over so much of the northern island as lies east of 176° longitude, and north of 39° south latitude. All the above sees have been founded, we believe, under the auspices of the Church Missionary Society. It will be seen that our author is no amateur ; but a man who may be followed as one having the experience of more than a quarter of a century of clerical life at the Antipodes, with its concomitants of hard work, small endowments, and fluctuating encouragements.

The honour of the apostolate of New Zealand, we have said, belongs to the late Rev. Samuel Marsden, who, early in the present century, was senior chaplain to the colony of New South Wales.

Whilst filling this position, he had an opportunity of making the acquaintance of some natives of New Zealand. The intelligence of these men struck him and interested him; and he wisely judged that if he could introduce among them the arts of civilized life he might open the way for the declaration and reception of the Gospel. Having been authorised by the committee of the Church Missionary Society to act on their behalf, he purchased a brig; and in this vessel set forth from Port Jackson, in December, 1814, on his first missionary voyage to the Bay of Islands. He took with him three English settlers, competent to act as teachers, and having a knowledge of agriculture and simple handicrafts. Besides these men he had in his company two sawyers, a blacksmith, a New South Wales settler, and eight New Zealanders, five of whom were chiefs.

“The whole party was received with much kindness by the natives; and having selected a plot of ground on which to form a settlement, Mr. Marsden purchased it of the chief who owned it, and who signed a deed of transfer, by adding to it, as his signature, a minute copy of the lines tattooed on his face.”

In the course of time other settlers arrived; and the prospects of the mission brightened uniformly till the year 1821, in which year two chiefs, named Hongi and Whykato, who had accompanied Mr. Kendall on a visit to England, arrived again in New Zealand. The kindness and the presents which these men had received from the English people did not suffice to weigh with them against the refusal of firearms and gunpowder. It was for these last that they exchanged their presents immediately on their arrival at Port Jackson; and the return to their native country was the beginning of a systematic alienation from all missionary activity and sympathy.

Wars became rife amongst the native tribes; and on one occasion it is said that Hongi attacked a party of his countrymen in a neighbouring district, of whom a thousand were slain, whilst no fewer than three hundred were set forth to furnish the “funeral baked meats.” Scenes of horror and disgust were of too frequent occurrence in the experience of the missionaries, whose influence for good was much impaired by the prevalence of war and strife. It was not till after eleven years of labour that the first conversions to Christianity took place; and we may allow Dr. Williams to relate for himself the circumstances of the earliest native baptism.

After the devastations committed by Hongi at the river Thames, the people of Bream Bay, a little further north, who were Hongi's allies, felt insecure in their position, which was a sort of border land between the hostile tribes; and through fear of the vengeance of the Thames natives, they came to live at the Bay of Islands. Rangi was a chief of some rank in this tribe, and he, with his small party, took up their

abode about a mile from Paihia, where they came under the frequent instruction of the missionaries. While indifference marked the character of most of his friends, old Rangi listened with attention to the new instruction. This was during the year 1824. He impressed upon his people the propriety of observing the Sabbath day, and he was in the habit of hoisting a piece of red cloth for a flag, as a signal to his neighbours that it was God's sacred day. At length it pleased God to bring him very low by sickness, and he was gradually falling away under the ravages of an insidious cough. But as the body wasted his mind was becoming light, for the rays of the sun of righteousness had evidently beamed upon him. About two months before his death, when he was under much bodily suffering, he was asked what he thought of death. "My thoughts," he said, "are continually in heaven, in the morning, at mid-day, and at night. My belief is in the great God and in Jesus Christ." "That is very good," he was told; "for there is no pain in heaven either for the mind or the body, no fear of the enemy coming to kill you, but a quiet rest for ever. But do you not at times think that our God is not your God, and that you will not go to heaven?" "That is what I sometimes think when I am alone. I think I shall go to heaven, and then I think perhaps I shall not go there; and possibly this God of the white people may not be my God; and then, after I have been thinking in this way, and my heart has been cast down, it again becomes more cheerful, and the thought that I shall go to heaven remains last." "These are the temptations of the devil," he was told, "to prevent you from thinking of heaven! but you must ask God to give you His Spirit to enlighten your heart, that you may discover this to be a device of Satan. Do not think that God will not give it to you, for He gives His Spirit to all who ask for it." "I pray several times a-day," he replied. "I ask God to give me His Spirit, that He may dwell in my heart and remain there." About a fortnight afterwards he was asked, "What is your idea of the love of Christ?" "I think of the love of Christ, and I ask Him to wash this bad heart, and to give me a new heart. When I think of heaven and of Jesus Christ I am glad, because when I die I shall leave this flesh and these bones here, and my soul will go to heaven." The subject of baptism was then brought before him, and he was told that those who believe in Jesus Christ are all called by one name after Him; they are Christians; but those who do not believe are called heathens. The New Zealanders are heathens, but those who believe in Christ take His name, as a sign that their hearts are washed in His blood. The old man appeared to be much pleased with this idea, and expressed a wish to be called after Jesus Christ.

Three days before his death his mind seemed to derive a cheerfulness from the increase of light vouchsafed to him, by which he was assured of perfect happiness in another world. "I think I shall soon die," he said; "my flesh is all gone off my bones, but I think I shall go to heaven above, because I have believed all that you have told me about God and Jesus Christ." "But what payment have you to bring to God for the sins you have committed?" "I have nothing to give Him, only

I believe that He is the true God, and I believe in Jesus Christ." "Do you not know who was the payment for our sins?" "I do not quite understand that." "Have you forgotten that Jesus Christ is the Son of God, and that He came into this world and suffered for us?" "Yes, yes, I remember you told me that before, and my whole wish is to go and dwell in heaven when I die." "Have you any fear of death?" "Not altogether." He was told that the man who believes in Jesus Christ with all his heart, and sees death approaching, will feel glad that he is shortly to leave this body of pain and misery, and that his spirit is to take its flight to heaven. "I have prayed to God," he said, "and to Jesus Christ, and my heart feels full of light."

His end was now drawing near. He had maintained a steady course for many months; he professed his faith in Christ as his Saviour, and appeared to rejoice in hope of eternal life. Every proof of sincerity which could be looked for was given, and he was now admitted into the Church by baptism. To those who had been the means of leading him to a knowledge of Christ it was a season of gladness, a period to which they had been looking with great interest. Surrounded by those who would willingly have drawn him back, he, in the presence of all, boldly renounced the darkness which once hung over him, and he was able to profess the sure and certain hope of soon being in glory.

This was the first Christian baptism, the earnest of a large harvest, which in God's appointed time was to be gathered in. Whatu, and perhaps one or two others, may have gone before, but now was Christ acknowledged in a more open manner, and with those attendant circumstances which He had directed His disciples to use. It was a time of rejoicing among the angels of heaven, when the tidings were there announced that another of the tribes of this lower world was being added to that vast company, which is made up of all people and nations and tongues and languages. But this little band had to wait long before many were added to their number. There was yet a dreary season of labour to be passed through, the great enemy was determined to hold his dominion to the last, and every inch of ground was to be fiercely contested. The baptism of Rangi served to cheer the drooping spirits of the missionaries; and although it did not appear that any even of his own family were likely to follow his steps, yet there was about this time a manifest improvement in the conduct of many of the New Zealanders. Mr. Davis writes in allusion to this fact:—"The spiritual prospects of the mission brighten much; superstition seems to be giving way, and a spirit of inquiry is visible." "We are treated with much respect," writes another, "and the people receive us with kindness wherever we go."

Very different is the account given of the last end of Hongi, the ambitious chief whose bloodthirsty proclivities we have already alluded to. The estrangement of this savage from the missionaries was happily only temporary; and during the remainder of his life he was the potent and avowed protector of their persons, although he never became a convert to their doctrines.

Hongi died as he had lived, a heathen. His behaviour towards the missionaries was always friendly, with the exception of a short interval after his return from England, and his last moments were spent in requesting his survivors to treat them well. Respecting his state of mind, and views of eternity, all was midnight darkness, though he was sensible that his departure was near at hand. He had often heard of the glorious Gospel of peace, but it interfered too much with his ambitious plans : he consequently rejected the offer of mercy held out to him to the very last.

The experiences of early missionary effort amongst barbarous tribes have a certain family resemblance ; and we do not attempt to present in anything like detail the various events about which the narrative of Bishop Williams is conversant. What the reader has already perused may be taken as a specimen of our author's pious unaffectedness and lucidity. Several of his chapters, instinct with the same simple charm of style, may be passed over, as having already become historical in such works as the Reverend Thomas Smith's *History and Origin of the Missionary Societies*. The acute reader who is in any degree acquainted with the general phenomena of the spread of Christianity amongst heathen populations may be safely trusted to fill up the outline of the extension of education, the enlargement of places of worship, the entering upon new fields of labour, the providential deliverances from dangers to life and property at the hands of unfriendly natives, the improvements in social relations and observances, the translation of the Scriptures, and the breaking down of the middle wall of ecclesiastical partition by genuine Christian affection and respect mutually exhibited by the missionaries of different denominations. The shadows of the brightening picture may also be imagined—the occasional breaking out of the old warlike spirit, and the occasional absolute relapse of the almost-persuaded into a final and hopeless heathenism. In 1838 the results of missionary effort in New Zealand were seen in the fact that two thousand of the natives were under Christian instruction, and that an edition of five thousand copies of the New Testament was printed and distributed in a very short time after reaching the country. But this edition was insufficient to meet the growing demand for the written Word ; and two other editions, of twenty thousand each, were in course of time absorbed by the growing eagerness of the New Zealand people to read in their own tongue the wonderful works of God. The Old Testament was afterwards printed, as well as the Book of Common Prayer. School-books and a grammar of the New Zealand language were published ; and these were shortly followed by a dictionary.

The seed thus sown produced an abundant harvest. In a few years the knowledge of reading and the profession of Christianity

spread among all classes of the natives ; both old and young manifested a great desire to be instructed, and, in furtherance of this desire, very many joined the mission settlements.

In 1839 New Zealand was declared to be British territory. "This," it is remarked, "subsequently led to a collision between the natives and the English soldiers—in fact, to a series of wars, which from time to time have caused much suffering, and well nigh put an end to the work of missionaries altogether." In spite, however, of the unsettled condition of the country, the steady progress

which had been made in the Eastern District, extending from Waiapu to Wairarapa, from the time of the commencement of that mission, was remarkable, and gave much reason to hope that the change would be lasting. In the year 1840 the Christian Church consisted entirely of persons who had gone there from the Bay of Islands, principally as teachers. The number of communicants at that time was:—

		29
In 1841	they amounted to	133
" 1842	"	451
" 1843	"	675
" 1844	"	946
" 1845	"	1,484
" 1846	"	1,668
" 1847	"	1,960
" 1848	"	2,054
" 1849	"	2,893

The communicants might be regarded as the fruit of the tree. They were those members of the congregation who were supposed to be walking in the narrow path. In the course of ten years there had been time for the novelty of Christianity to wear away ; many had gone back again, but the number of those who held onward in their course was large.

The New Zealanders are not to be compared with the early Christians of Greece and Rome in the Apostles' days, many of whom were ready almost immediately to become teachers of others. There is a degree of dulness in elderly people, whose minds have not been subjected to any kind of discipline in youth, of which those can form no idea who have not been in the habit of trying to instruct such persons. Hence it would have been in vain to seek from among them for men competent to fill up the vacancies occasioned by the death or removal of the first missionaries.

* * * * *

On the 30th of May, 1842, the Bishop of New Zealand arrived in Auckland. The appointment of a bishop had long been desired by the members of the mission. The Christian Church had now grown to an extent which made it inexpedient that it should be left under the management of local committees. It needed a presiding authority, to which all could look with confidence, together with the exercise within

it of those ecclesiastical functions which are essential to its complete efficiency. The Bishop came all ready harnessed for the work. He had acquired during the voyage out a sufficient knowledge of the language to enable him to communicate freely with the natives on his arrival. He paid an early visit to the Bay of Islands, and then sailed to Wellington, Nelson, and Whanganui, travelling thence through the heart of the country to Ahuriri, along the eastern coast to Tauranga and Waiapu, and thence along the coast of the Bay of Plenty back to Auckland. He was thus able to form a correct estimate of the condition of the natives, and the general wants of the country. The reality of the change which had taken place among the natives made a strong impression upon his mind.

Our author quotes several opinions which were expressed by Europeans, lay and clerical, as to the genuineness and value of native Christianity about this time; but he omits to furnish his readers with the words in which the Bishop of New Zealand gave utterance to the "strong impression" which the state of the people made upon him directly after his arrival. We supply the Metropolitan's description from another source than the volume before us. "We see "here," says Bishop Selwyn, "a whole nation of pagans converted "to the faith. A few faithful men, by the power of the Spirit of "God, have been the instrument of adding another Christian people "to the family of God. Young men and maidens, old men and "children, all with one heart and voice praising God; all offering "up daily their morning and evening prayers; all searching the "Scriptures to find the way of eternal life; all valuing the Word of "God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits "of [the Spirit. Where will you find through the Christian world "more signal manifestations of the presence of that Spirit, or more "living evidences of the kingdom of Christ?"

It is not to the exhibition of minute or isolated facts that we desire to confine ourselves; our mode we prefer should partake of the nature of judicious generalisations. The following paragraphs, transcribed from Bishop Williams's penultimate chapter, throw light on the effect of Christianity upon native manners and customs; on the increase of agriculture, the adoption of English clothing, and the common appliances of civilized man. Furthermore they illustrate the multiplied erection of churches, the conduct of endowment funds, and Maori synods.

The first effect of Christianity was to induce the people to give up that system of warfare which for generations had made every tribe the enemy of its neighbours. In any part of the country where danger was apprehended, the population was not scattered over the district, but, for mutual protection, they lived in fortified villages, and their cultiva-

tions were carried on so near at hand that, upon a sudden alarm, they could speedily rush into a place of safety. The traces of this practice are to be seen in the neighbourhood of Auckland. Nearly all the volcanic hills, which are numerous, were occupied as Pas; and the little terraces which are noticed on their sides are the clearings upon which their houses were built. As soon as the fear of these incursions was removed, the inhabitants became scattered in small parties and every man was able to reap the fruit of his own labour without molestation. One natural consequence was a great increase of agriculture, which was promoted by the demand for wheat and potatoes in the English towns. In their purely native state, every family had within itself its own resources. Their food, their clothing, their habitations, were all provided by the different members of the family; and the only interchange in the way of barter was in the purchase of canoes, and the finer kind of mats, which were made in perfection by a few only of the tribes. But now, in proportion to the facility of obtaining the coveted articles of foreign clothing and agricultural implements, the New Zealander was stimulated to raise twice as much produce as he required for his own consumption; and by traffic he supplied his wants at a much easier rate. This alteration, then, had its beginning in Christianity, which introduced a state of peace previously unknown, together with the opportunity of giving attention to quiet pursuits; and it was further promoted by intercourse with civilized man. The mind of the Maori, by nature active, is continually pushing forward to some new object. The sight of something which had not been seen before often created a desire to obtain it; and the effect, to a certain extent, was salutary, inasmuch as it urged the people to habits of greater industry. A very few years brought about a vast change in their general appearance and pursuits. English clothing superseded the native garment, and, next to the immediate necessities of life, the proceeds of labour were successively spent in the purchase of steel flour-mills, horses, cattle, ploughs, and threshing-machines. Large sums of money have been expended on water-mills, which have generally cost from five hundred to seven hundred pounds; but these have for the most part proved a failure, for as soon as they have got out of repair they have been abandoned. At one period small vessels of from thirty to forty tons were purchased for the conveyance of their produce to the towns, they being quite alive to the advantages of going to market for themselves. These vessels continued to run frequently, until the breaking out of the war put a stop to their trade.

That a radical change should be produced in the customs of a people is hardly to be expected. Our own experience will tell us that habits formed in childhood are seldom entirely shaken off; a new generation must spring up before a decided improvement will show itself. But in New Zealand, while in the domestic life of the Maoris there is little difference to be observed, they will sometimes show an aptitude to adopt even the refinements of civilized life. The natives have at all times been fond of great gatherings in time of peace. On these occasions a feast was given of a very costly character, where food was laid

out with most barbarous profusion, the great bulk of it being eventually carried away by the guests. But of late years they have endeavoured to regulate these matters after another manner, and it has been common to have a marriage feast where four or five hundred guests have been entertained, in successive parties of perhaps a hundred persons, where all were seated at tables, and provided with plates, and knives and forks, the greatest order and decorum being observed.

But there is a desire for imitation not merely in those things which mark a transition from the rude habits of their ancestors to the customs of civilized nations, but happily, under the influence of Christianity, they have been ready to bestow much labour and expense upon the erection of places of worship. It was the remark of Bishop Selwyn, during his early travels through the country, that the best building in every village was that which was dedicated to the service of God. At Otaki, in the year 1840, when Te Rauparaha and Te Rangitaake had been involved in a serious quarrel, the peace-offering which was given by Te Rangitaake was a large piece of timber, prepared as a ridge-pole for a church; and the building which now stands at Otaki never fails to excite the admiration of the passing traveller. The boarded churches which have been erected on different parts of the coast in the neighbourhood of East Cape, though they may not have been finished so well as an English carpenter would have done them, are yet most respectable buildings, and have become regular landmarks for English vessels which pass along the coast. The church at Tauranga, built entirely by the natives, affords a specimen of the most elaborate Maori carving which is to be found in the country; and, at the most moderate calculation, they have expended upon it, in labour and in the consumption of food during its erection, not less than two thousand pounds. Four years ago I was travelling along the Bay of Plenty, in company with the Rev. Rota Waitoa and Mokena, the leading chief of Ngatiporou. At Maketu, when the people of the place came together, Mokena spoke to them about the want of a church for their village. The answer given was:—"We are waiting for the pakeha to build it for us. We are looking to the Bishop and to Archdeacon Brown." This was just the key-note for Mokena. "I will tell you what we have done at Waiapu," he said. "We began at first with chapels of raupo, which soon decayed and fell to pieces; but seeing that the pakehas built with wood, we thought we would have churches like theirs. We had no money to pay English sawyers with, so we went into the woods ourselves and cut down timber, and I took charge of one of the pits myself. Then came the difficulty about the erection. Carpenters' wages are high; but the planing of boards seemed to be a simple process, so we bought planes and other tools, and, having cut the timber, we then became our own carpenters; and there the buildings stand for you to look at. Now, I recommend you not to wait for the pakeha to build your church for you, but go and put it up yourselves."

Among the East Coast natives a further proof has been given of sincerity, in the desire shown to have clergymen resident among them. At Waiapu, after the death of several missionaries who had succes-

sively occupied that part of the island had failed, the natives again asked for another English clergyman. I told them I was ashamed to apply to the Society again, having so often done so; and I explained to them the principle of the Church Missionary Society, that when Christianity had been received by any people, the rule laid down by the Apostles should be followed, and that persons from among themselves should be prepared to become their pastors, for whose maintenance they should provide. At that time there were several superior men in the Central School at Turanga, who were under training as teachers, and the people at once assented to the justness of this proposal, and set about collecting money for an endowment fund. The result has been that in the Diocese of Waiapu seven different districts have completed the required sum, and two others have collected more than half the amount, making a total of 1,678*l*. In addition to this, they had made two other collections, which were altogether spontaneous, as an endowment for the Bishopric. Of the sum of 589*l*., there was collected at the opening of a church at Te Kawakawa, in Hicks's Bay, in the year 1861, the sum of 257*l*., and on a similar occasion at Turanga, in 1863, the sum of 332*l*., nearly the whole of which was from the Maoris. This money is independent of what has been given in other dioceses in New Zealand, in which not less than 1,300*l*. has been raised for the support of clergymen.

The experiment of a Maori Synod has also been tried successfully. The fourth meeting was held in January, 1865, at the native village of Te Kawakawa near East Cape. Arrangements had been made in 1863 for holding it at Tauranga, but this was prevented by the breaking out of the war. Much interest was shown by the natives when it was found that the constitution of the Synod gave the power of self government in many things to the members of the Church. The introduction of the lay element in the Colonial Synods has succeeded admirably, and it will be well for the Church at home when in this respect she follows the example of her offspring in the Colonies.

From a final chapter devoted to the details of the "King Movement," and the disasters which have resulted in consequence to both settlers and natives, we extract a passage having reference to the Hauhau superstition, and the murder of Mr. Volkner, who fell a martyr to his zealous desire to alleviate the sufferings of the natives, at that time visited by a severe epidemic.

The Hauhau emissaries, who were sent through the country in the early part of the year 1865, left Taranaki in two bodies. The one was to pass by Whanganui and Taupo, and thence to Whakatane, Opotiki, and East Cape, after which they were to proceed to Poverty Bay, by way of the coast. The other party was to go through the centre of the island by Ruatahuna and Wairoa, and both were to meet at Poverty Bay. The instructions given by Te Ua were, that they should travel peaceably, carrying with them the human heads, which they were to

deliver to Hirini Te Kani, a Poverty Bay chief. The object of this expedition was not fighting, but to obtain the adhesion of all the tribes through which they passed. It appears however that on the arrival of the first party at Pipiriki, on the Whanganui river, their purpose was changed, and they proceeded thence with the intention of murdering any missionaries who might come in their way. This purpose was announced at Whakatane, but there were no means of warning those who might be exposed to danger. On their arrival at Opotiki they found the tribe already in a state of extreme excitement. They had been induced to rise at the call of Tamihana twelve months before, and on their way to join that chief they received a check at Matata from the Arawa tribe, and lost several of their people, among whom was Aporetanga, a leading chief, who had been taken prisoner, and was afterwards shot by the wife of Tohi, the Arawa chief, who had fallen in the battle. Returning home they were reduced to great hardships from the scarcity of food, which had all been consumed in fitting out their unsuccessful expedition. Upon this there followed a virulent attack of low fever, which carried off about a fourth part of the population. Smarting under their losses they were still endeavouring to obtain the help of their neighbours to raise another force for an attack upon the Arawa. The ravages of the fever had not yet ceased when the Hauhaus fanatics came upon them. They were at once assured that all they wished for was within reach. The boasted success of the Hauhaus on the western coast, which had never yet had any existence, was related to them, and they were told, that if they confided with implicit faith in the directions of the new prophets, they might march without fear to Maketu against the Arawa, and thence to Tauranga and to Auckland, for that no power could withstand them. These declarations were supplemented by the exercise of a mesmeric influence. They erected a pole, upon which the Paimarire flags were hoisted, and the whole body of the people, men, women, and children, were made to go round it for a length of time, until they were brought into a state of giddiness, when they were easily operated upon by the Tiu. The English settlers who were living there all agree in describing their condition as one of raving madness. At this unhappy juncture the Rev. Messrs. Volkner and Grace arrived in a small schooner, the former having with him a supply of medicine and nourishing food for the sick. They crossed the bar, and when they were in the river they were entirely within the power of the fanatics. The Taranaki Hauhaus gloated on their prey, and the Opotiki natives were ready to pay implicit obedience to their new teachers. The miscreant Kereopa declared that it was the will of the god, speaking by the human head, that Mr. Volkner's life should be taken, and all the Opotiki chiefs in succession gave their consent to the barbarous murder which followed.

When we look at all the circumstances, it is difficult to account for this tragedy. Mr. Volkner had been living for more than three years among the Whakatohea tribe, and he had earned for himself very much respect by the uniform kindness of his manner, by his anxiety to promote their welfare in every way, not merely by his religious instruc-

tions, but by looking after their temporal interests, and particularly by his unremitting attention to the sick. They seemed to regard him as a friend who really had their welfare at heart. Mr. Volkner wrote to me on the 22d of January, a few days after visiting Opotiki, "I found that during my absence the natives had most carefully abstained from touching any property belonging to me, and when I made my appearance again among them, they gave me a most hearty welcome." It was this conduct of the natives towards him which put him off his guard, when he was warned that there might be danger in going back to Opotiki. The murder was an act of savage madness, hurried on at the instigation of the evil one, and though there were a few among the Opotiki natives who grieved at the time of the crisis, they were afraid to open their lips. They saw the body of the people powerless in the hands of the fanatics, they were themselves unconsciously imbibing the same spirit of fanaticism. They did not dare to speak, lest they might be made to suffer for their interference. But the majority were hurried along by the torrent, and had brought themselves to the belief that what they were doing was right. They inflicted a most cruel death upon one who in every way was their kindest earthly benefactor. His own immediate friends, who knew his earnest desire to promote the welfare of the people of his charge, were amazed at the tidings of the deed, and the whole Christian world was aroused to the recollection that such deaths were frequent in olden times; and yet the martyrdoms of former days do not bear a parallel to this, because they were the work of men who never professed the religion of those they sought to destroy. Following the example of that Saviour whom he had endeavoured to serve, Volkner prayed for his murderers that they might be forgiven, for indeed they knew not what they did. And quickly he passed away to join the multitude of those who "came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

"Where," asks Bishop Williams, after lamenting the defection of many of the Maori race from Christianity, for political purposes,

Where, then, is the Christianity of the native Church? What are the results of all the labour that has been bestowed? Where is the field of promise that has been so much talked of? There are many who think it will be difficult to answer these inquiries; but there might be the same difficulty if we were to institute a close examination into the condition of many favoured districts in England. Oftentimes there would be all the outward appearance of religion, and even a zeal for many things that are good, but a fearful absence of that deeper principle which leads the Christian to delight in the knowledge of Christ as the one thing needful. Our Saviour tells us of the kingdom of God, "Ye cannot say, Lo, it is here, or, Lo, it is there," because "the kingdom of God is within you." We see a something which is external: it promises fair, and we think surely it is there; but, after all, we may

be mistaken. Where there is the greatest sincerity in religion it will most shrink from observation. When we see the fruit upon the tree, we then believe it to be a reality ; but its quality has yet to be tested. If in those who profess to be Christians there is that consistency of life which Christianity requires, we are then bound to believe that it is sincere. In the native Church, that sincerity is to be met with, just as it is in other parts of the world. During the period of fifty years in which the Gospel has been proclaimed to the New Zealanders, who can say how many have received it in sincerity ? Of this we are certain, that the multitude is large of those who, after having afforded during life a sufficient reason for believing that they were true converts, have in their last moments given a clear testimony that they died in the Christian's hope.

While we lament over the sad convulsions by which the Maori Church has been torn asunder, we must bear in mind that the missionaries from whom the New Zealanders received the knowledge of Christianity, came to them from that nation with which they have since been engaged in an unhappy conflict. This fact has been industriously put forward by some whose interest it was to withstand the progress of the Gospel. Then, too, the failure of their attempts to drive back their enemies, followed by the introduction of the Paimarire superstition, has tended to test their professions to the utmost. These trials have come upon them, like a flood of waters, with overwhelming force ; but it will be found that there are many sincere Christians scattered over the country at the present time, although they may not come under general notice. When the prophet Elijah had fled into the wilderness, through fear of the vengeance of Jezebel, he declared before God that the prophets of the Lord had been all slain, and that he only was left. But God said to him, " Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal."

With the hopeful inference drawn from our author's reference to Jewish history, we take our leave of a volume which we have much pleasure in again commending for its excellent style and spirit—a volume in which every page breathes Christianity, and which even the scoffer must allow to be without fanaticism.

V.

MANNING'S ENGLAND AND CHRISTENDOM.*

THE volume before us, which seems to rustle the pomp of Archbishopial vestments upon its title page, is for the most part a collection of old pamphlets beneath one new denomination. We were rather surprised when we received it from our bookseller to find that we possessed the larger portion of it already, and we thought it scarcely honest of Monseigneur the Archbishop to issue his work with so taking a title, leading one to expect an extended review of England in its relation to Christendom, a patient, learned, and elaborate survey, which, from such a pen and person as Dr. Manning, could only be profoundly interesting, without informing us in his advertisement that it was only the reprint of two or three papers, such as *The Crown in Council on the Essays and Reviews*; *The Workings of the Holy Spirit in the Church of England*; *The Reunion of Christendom*, &c.; prefaced by an introductory essay which gives its title to the whole book. We must say that this ambitious title is by no means realized and fulfilled, either in the ground travelled over by the author, or the weight and value of the material he brings before us. We have expressed ourselves strongly of some of the later works of Dr. Manning; we are pleased at once to admit that in the present volume there does appear to be an increased temperance in spirit and in tone; in fact, as compared with its immediate predecessors, the present volume almost reaches the level of decency, nor are we indisposed to indulge the vanity of a hope that we ourselves may possibly have assisted in bringing about this improved frame of Archbishopial feeling; we are aware that our last strictures were seen by the Archbishop, and have reason to know that the attempt which was made to procure a retraction of some of our statements had certainly his approval. We spoke of him then with strong and unmeasured severity; we find little occasion to modify our own mode of speech now, although some of the expressions used in the book lead to the preception that such a mode of speech as we may indulge towards one so high in authority savours of something more than irreverence. The audacious claims put forth can only be to us amusing. The Archbishop of Westminster is to us simply a gentleman—Mr. or Dr. Manning. We do not know that the bishops of

* *England and Christendom*. By Henry Edward, Archbishop of Westminster. Longmans.

the English Church could receive from us a much higher deference, but they have the sanction of a law at which Romanism snaps its fingers and makes grimaces. Unconscious as Dr. Manning may be of his bitterness, intolerance, and persecuting temper, there is no doubt that they exist, and are to a larger degree manifest than in any dignitary of the Romish Church on these shores for many generations past. We pointed out many instances in our last notices of the productions of his pen. We are glad, we say, to see something like a change of expression, if not of feeling, to quote his own expression, his "hostility is more civilised." Very remarkably—he has learned to speak with amazing affection and respect of dissenters! he says he confesses to a "deep and warm sympathy with all those who have "been robbed of their inheritance" (in the Church of Rome), "and "above all with the Dissenters of England;" he confesses further on that his views about Dissenters have undergone a great change, that he regards them with very different eyes and feelings now from those with which he regarded them as a clergyman of the Church of England. The passage seems to us extraordinary, and may be quoted:—

Moreover, to be just, I must say that if the Church of England be a barrier against infidelity, the Dissenters must also be admitted to a share in this office, and in the praise due to it. And in truth, I do not know among the Dissenters any works like the "Essays and Reviews," or any Biblical criticism like that of Dr. Colenso. They may not be very dogmatic in their teaching; but they bear their witness for Christianity as a Divine revelation, for the Scriptures as an inspired book, and, I must add further, for the personal Christianity of conversion and repentance, with an explicitness and consistency which is not less effectual against infidelity than the testimony of the Church of England. I do not think the Wesleyan Conference or the authorities of the Three Denominations would accept readily this assumed superiority of the Anglican Church as a witness against unbelief. They would point, and not unjustly, to the doctrinal confusions of the Church of England as causes of scepticism, from which they are comparatively free. And I am bound to say that I think they would have an advantage. I well remember that while I was in the Church of England I used to regard Dissenters from it with a certain, I will not say aversion, but distance and recoil. I never remember to have borne animosity against them, or to have attacked or pursued them with unkindness. I always believed many of them to be very earnest and devoted men. I did not like their theology, and I believed them to be in disobedience to the Church of England; but I respected them, and lived at peace with them. Indeed, I may say that some of the best people I have ever known out of the Church were Dissenters or children of Dissenters. Nevertheless, I had a dislike of their system, and of their meeting-houses. They seemed to me to be rivals of the Church of England, and

my loyalty to it made me look somewhat impatiently upon them. But I remember, from the hour I submitted to the Catholic Church, all this underwent a sensible change. I saw that the whole revelation was perpetuated in the Church alone, and that all forms of Christianity lying round about it were but fragments more or less mutilated. But with this a sensible increase of kindly feeling grew upon me. The Church of England and the dissenting communions all alike appeared to me to be upon the same level. I rejoiced in all the truth that remains in them, in all the good I could see or hope for in them, and all the workings of the Holy Spirit in them. I had no temptation to animosity towards them; for neither they nor the Church of England could be rivals of the imperishable and immutable Church of God. The only sense, then, in which I could regard the Church of England as a barrier against infidelity I must extend also to the dissenting bodies; and I cannot put this high, for reasons I will give.

These are not the only portions of his work in which he so strangely steps aside to give to our ears unaccustomed praise. We cannot but remember, in conjunction with it, the insufferable virulence and scorn with which *The Rambler* and *The Tablet* have been in the habit of testifying their sense of Nonconformist deservings; it is true that we must calm our raptures by the recollection that Dr. Manning can alternately blow hot or cold, for even in this very book we find him testifying to the possibility of salvation out of the Church of Rome, but fifty pages further on we find him more deliberately assuring us that we shall be infallibly damned if we do not belong to it. The first hopeful passage occurs in his letter to Dr. Pusey, he says:—

I will go further still. The "*extra ecclesiam nulla salus*," is to be interpreted both by dogmatic and by moral theology. As a dogma, theologians teach that many belong to the Church who are out of its visible unity; as a moral truth, that to be out of the Church is no personal sin, except to those who sin in being out of it. That is, they will be lost, not because they are *geographically* out of it, but because they are *culpably* out of it. And they who are culpably out of it are those who know—or might, and therefore ought to, know—that it is their duty to submit to it. The Church teaches that men may be *inculpably* out of its pale. Now they are inculpably out of it who are and have always been either physically or morally unable to see their obligation to submit to it.

But in his Pastoral Letter to his Clergy, "on the re-union of "Christendom," we find him printing, and then thoroughly endorsing, defending, and expounding what he calls "A luminous and Precise "Enunciation of Catholic Principles," of which the following are sweet and pleasant morsels:—

6. That whosoever is separated from the one and only Catholic Church, howsoever well he may believe himself to live, by this one sin of separation from the unity of Christ, is in the state of wrath.

* * * * *

7. That every several soul, under pain of losing eternal life, is bound to enter the only Church of Christ, out of which is neither absolution nor entrance into the kingdom of heaven.

It is no doubt the case that our resistance to such theses as these are as astonishing to Dr. Manning as is to us his vindication of them, it is the old illustration of life moving round upon a fixed idea—in what we have said at any time, in what we say now, we have never desired to be disrespectful, we have before now acknowledged old intellectual and spiritual obligations to Dr. Manning, how then could we desire to be disrespectful? yet again and again, as we read the statements, definitions, &c., of the great Romanist writer, we say, Why these are the very things which made a Robespierre, which might make a Clement or a Ravallac; again, we beg to assert that we do not mean to be disrespectful, we say when a mind prisons itself in, or moves upon the groove of its one idea, all human things have to go down before it, mowed like grass before the scythe: it is astonishing how swift Dr. Manning is to perceive, and how sensitive to feel any expression that touches the purity, completeness, and dignity of his own Church. Somebody, quoted by Dr. Pusey, sees a likeness between the successions of the Papacy and the alleged *quasi* hypostatic union of the Holy Ghost with each successive Pope to Llamaisem. Dr. Manning says, "This seems to me to be pro-faness," of course it does; but what a joke this passing remark is to the following tremendous curse Dr. Manning himself levels and fulminates upon all Protestants:—

We are as much bound, under pain of eternal death, to bear witness that without the Church is no salvation, as that without baptism is no regeneration, and without the Name of Jesus no entrance into eternal life. In the Old Law it was written, "Cursed be he that removeth his neighbour's landmarks." And what is the visible unity of the Church but the landmark which God has set up to bound the Fold of Salvation? They who deny its numerical and indivisible unity remove the landmark of God. They who teach that the Anglican separation and the Greek schism are parts of the Catholic Church violate a dogma of faith, destroy the boundaries of truth and falsehood, and "make the blind to wander out of his way." The inflexible and exclusive dogmatic teaching of the Church, intolerant of all compromise and of all contact with error, is the voice of charity. As lighthouses are set up along dangerous coasts to guard seamen in the storms of night, so are the exclusive dogmas of the one Name, one Baptism, one Fold. To obscure these lights, much more to quench them, is cruelty to man.

They who destroy sea-lights are enemies of the human race; much more they who cloud and confuse the distinctions which mark off the truths of God from the errors of men.

We see the same things with altogether different eyes. We will not believe that because we with our faith can believe Dr. Manning to be a Christian, and we hope, ultimately, an heir of immortal glory, and he believes us to be only children of wrath, and everlasting damnation, that therefore we involve all principles of creed in mere indifferentism. Strange, that he teaches us that respect and affection for those whose principles are widely different from ours implies indifference to all principle, and a cluster of members of the Anglican, and Eastern, we believe also of the Romish Church, who postponed the adjustment of their doctrinal difficulties, and agreed immediately to celebrate the Lord's Supper together, seem to awaken quite a thrill of horror in the man's mind. He rules in his letter to his clergy that is impossible to pray with heretics. Heretics! why, Dr. Manning is a heretic to us, but we are bold to say that we could pray with him, either in his Church or out of it, for our prayers would rise past all his Church rules, observances, and saintly mediations, and devoutly seek to touch the One Mediator. If he chose the slower route, he assuredly should not hinder the exercise of that love, which alike in him and us, if there be anything in it at all, must rest ultimately and at last upon the person and work of Christ. It is ludicrous to us to hear a man talk thus:—

The Holy Office has declared with a dignified calmness of language, that for "the disciples of Christ and the ministers of His Church to pray for the unity of Christendom, at the invitation of those who are in heresy, and in union with an intention eminently depraved and infected by heresy, can in no way be tolerated." We may pray for them, but not with them; and all the more pray for them as we are bound to bear active and explicit witness against all heresy, material or formal, and the peril in which its teachers stand, by refusing all communion with them even in prayer. The only association of prayer founded by God is the Church of God.

And then, a page or two further on, to denounce those who "cast stones at even the least in the Household of Faith!" Why, we are in the Household of Faith, and what a pretty pile of stones we have gathered together, cast by Dr. Manning at us. Charity is all on one side then, and Dr. Manning and Rome are exempted from the necessity of exercising that gift or grace! Many details of the volume are shocking to us—they shock our reverence; these modern Romanists never do touch upon the modern doctrine of what they call the "Immaculate Conception," but they shock our highest

sense. Dr. Manning challenges our belief in the Incarnation, by our reception of the doctrine of the Immaculate Conception. Why, personally, to us, and to almost all Protestants, the Incarnation is the blessed and most precious chief corner stone of our hope, and we cannot charge ourselves with being wanting in honour to the most "highly favoured" mother of our Lord; but to find a man like Dr. Manning "drawing a parallel between the gradual definition of the "doctrines of the Holy Trinity, and the Immaculate Conception, "and the subject of the temporal power of the sovereign pontiffs." It is horrible, to a reverent mind, to hear him speaking of the Immaculate Conception as being with certainty the "key of David, "which alone openeth and no man shutteth, and shutteth and no man "openeth;" to find him saying that in these days Romanism "expands into greater bulk, opens into more explicit fulness, ascends "into a loftier stature." And what do our readers suppose is the instance the writer cites in illustration of this? Read, and be amazed! "*as, for instance, in the popular cultus of the Mother of "God"*" (!). Truly, we may well feel thankful to Dr. Manning for this explicit book. If any foolish dreamers have supposed that the points of contrast were drawing nearer between Rome and England, they will find in these pages, on the behalf of the Archbishop, an indignant disclaimer, and an assertion of the utter incompatibility of the reception—we would say the intelligent reception, only that our sentence involves an astounding paradox: we would say the incompatibility of *any* reception of Romanism, except upon the renunciation of all that is comprehended in the ideas of ordinary common-sense and consciousness.

And this is our concern with the volume before us; it may be said, What concern have we with these mediæval dreams, and impersonal, and impotential dogmas? The compliments Dr. Manning pays to Dissenters, rated at their proper value, seems to imply that however it may be with our Anglican friends, there are those among Protestants upon whom all these theories and fancies of modern Rome are as inoperative as a snowflake. The fixed ideas will not meet. Such a Christendom as that which is painted by Dr. Manning gleams before our eye an intangible and scarcely illusive will-o'-the-wisp; he seems to be aware of this himself when he says, pronouncing scornfully upon the inconsistency of the Anglican mind, which assumes the right of private judgment, and yet seeks to find itself in union with Rome,

Is it possible that men of any clearness or coherence of mind can fail to see through the obscurity and inconsequence of this procedure? In what does it differ from the private judgment of the common and consistent Protestant, who judges for himself of the meaning of Scripture,

except only in this, that he confines himself to one book, and they claim to judge of all the Fathers, Theologians, Councils, Pontiffs, and the whole Church in every age? *The common Protestant passes dryshod over all these*, without asking whether he agrees with them or not: the Anglo-Catholic summons and convenes them all before him; professes to recognise them for what they are, Fathers, Theologians, Councils, Pontiffs; acknowledges their special illumination, commission, and authority; but after all, analyses, criticises, accepts, rejects, their writings and their teaching with a final sentence that is an absolute superiority of judgment. In his opinion the Council of Trent is tolerable if it mean only what he means, intolerable if it mean anything else: tolerable if it agree with "Tract XC.;" intolerable if it be in harmony with the faith, piety, devotion, and public worship of the Catholic and Roman Church throughout the world. Can private judgment exalt and enlarge itself beyond this girth and stature? Is there anything left on earth to be judged of; anything yet to pass under its analysis and its sentence; any tribunal standing, before which it is silent, or to which it inclines? It seems strange that good men do not perceive the moral fault of such pretensions, and men of intellect their incoherence. To read the pages of Holy Writ, luminous and simple as in great part they are, and, knowing no other teacher, neither Church nor council, to walk humbly by the light of a few Divine truths, reverently adoring many incomprehensible mysteries—this is intelligible, coherent, and comparatively modest. But to profess to believe in Saints, Doctors, and Councils, which, if they may err, still have a special guidance, and in the Church of God, inhabited by the Spirit of God, infallible for six hundred years, assisted still in its decrees, superior to all individual minds, the chief authority on earth, divinely ordained to guide men; and yet after this to criticise all its acts and utterances from the Canons of Nice to the Decrees of Trent, from the Canon of Scripture declared by Pope Gelasius, to the Immaculate Conception declared by Pope Pius IX., and to propose this as the basis of reunion in the midst of the confusions of Anglicanism, is a process which I must refrain from characterising as it would demand.

Yes, "the common Protestant passes dryshod over all these." Let Dr. Manning say what he will, we have "a sure word of Testimony, whereto we do well to take heed." Meantime, one remarkable thing strikes us in this book by its absence. The title of the book is, as our readers have seen, *Christendom*; but Christ occupies no sort of place in the *Christendom* of Dr. Manning. There is no Christ in the volume; the Virgin and the Church are the central objects of Archbishop Manning's *Christendom*; Christ is nowhere. We must beseech him to coin another word. Dr. Manning, it would seem you have no *Christendom*. The thing is very affecting to us—probably never, since Christ died, was there such an intense inquiry going on about *the Christ* as now. English books, French books, German books, American books, teeming from the press. Men by

millions saying to each other, "What think ye of Christ?" and Dr. Manning writes a book on Christendom; he does not even say a word as to what his Church teaches about the person and work of Christ—but "*the cultus of the Virgin*," "the Infallibility of the Church, and Ultramontaniam," and the "Precious Resuscitation of the Decretals of the Holy Office." These are Christendom, and all that immense avidity of modern inquiry, that painful, anxious thought, which does seek to rest on an Infinite and Divine Person, and that Person the Christ,—of all this, not a syllable that we can perceive. Truly, Dr. Manning's Christendom is not our Christendom; it is very significant, he need not be at the pains to coin another word; to the measure to which men are in the Papacy they are outside Christendom. Instead of the infinite person of Christ, Dr. Manning tells us the Church is, as Saint Augustine says, *Unæ quædam persona, unus perfectus vir*, or as the Apostle says, "the spiritual man who judgeth all things, and is himself judged of no man." From this, which is called the Church, there is to be no appeal. This living mind of the Church, into what position we are to put ourselves with relation to it Dr. Manning informs us, as he quotes the following passage from the Bull of Pius IV., confirmed and published by the Council of Trent:—

"And further, to avoid perversion and confusion, which might arise if it were permitted to every one according to his will to put forth his commentaries and interpretations of the decrees of the Council, we inhibit by apostolical authority to all persons of whatsoever order, condition, or degree, whether ecclesiastical or lay, with whatsoever power they may be invested, if they be prelates, under the pain of interdict of entering the Church, and others, whosoever they be, under pain of excommunication *latae sententiæ*, that no one, without our authority, venture to put forth any commentaries, glosses, annotations, *scholia*, or any kind of interpretation on the decrees of the same Synod, or to determine anything under whatsoever title, even under pretext of a greater confirmation or furtherance of the decrees, or any pretended reason. But if any one shall find in the same decrees any obscurity of language or of law, and for that cause any interpretation or decision shall seem to be needed, let him ascend into the place which the Lord hath chosen, that is, to the Apostolic See, the Guide of all the Faithful, whose authority the Holy Synod itself so reverently acknowledged. We therefore reserve to ourselves, according as the Holy Synod itself enjoined, the declaration and decision of all questions which may arise from its decrees."

Before this human freedom, and even human faith are prostrate, hopeless, and helpless. The Church advances her claim. Humble yourselves in obedience before the Church. The Church is the

Divine person. Every and any departure from the Church is of "the essence of insubordination." You object to the infallibility of the Pope. The writer says, "if the Pope be not infallible, at least the Church is; let men submit to the infallibility of the Church, and we may then hear what they have to say of the infallibility of the Pope." As we have said, the fact that men are reasonable creatures, have logical faculties, intuitions, apprehensions, consciences, all reckon for nothing. "A disciple," says the author again, "recognises and submits to his teacher; the disciple who argues with his teacher is a judge, not a learner; to treat with the Church of God is to deny its divine authority." Admirably put; but what is there in this which does not avail just as well for an orthodox Wahabee, or an orthodox Buddhist, or Brahmin. They would all insist upon the individual prostration before their claims, and curse as heartily as Dr. Manning could any curious enquiry into them, even if it professed to emanate from a desire to believe them. This is not like the Saviour's, "Even ye of your own selves know," and the Apostle's "Prove all things," and that other Apostle's "Be prepared to give a reason." It is idle, at this time of day, to refer to this characteristic which scoops clean out of a man's conscience, moral consciousness, reason, and leaves him a mere molluscous shell. Of course this has been said about Rome a million times. We only point to the great modern Sorbonnist as consistent and harmonious with all the traditions of his Church, and when he tells us that conscience is sometimes agonised amongst us by its own unlimited sensitiveness; that the human understanding with us sometimes sails out on dreary voyages, and beats about on seas far from land and home; and that life in millions of instances—yes, almost anywhere thoughtfully regarded, is a painful perplexity and marvel, we must ask him, is it never so in his own Church? We would dare to ask him, is it never so with himself? We know that the holy Comforter has a power assuredly to soothe with ours, however it may be with his; and we will be bold to say, better all the wildering fogs through which a soul may sail, better all the unsatisfied agony which a soul can feel than this benumbing or rather extinguishing of the life of human faculty by the morphia draughts, and opiates distilled from the holy water, and created from the censer bowls of that great foe to everything human in man, the Church of Rome. Nor, while we touch this matter, can we fail to notice that there are things used by Dr. Manning in the course of his argument which seem to us to partake of the sophistry of his Church rather than to be dictated by moral honesty. Surely his own point of view can hardly justify him in giving to the quotation from the Second Epistle of John, and the tenth verse, the rendering he attributes to it. The Apostle says, "If there come any unto

"you, and bring not this doctrine, receive him not into your house, neither bid him God speed." The Apostle does not leave it to be surmised what the doctrine is; he says, in the preceding verse, it is "the doctrine of Christ." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Could it be believed that these words are tortured to show (and the Doctor tears them from their connection) that they point to the infallibility of his Church, and prove that we ought not to pray with heretics. In the day of Pagan altars, and idolatrous sacrifices, the Apostle made the doctrine of the person of Christ the central text of religious life, and even of domestic relationships. The following is the passage in which Manning argues that, from the Apostolic language, we must divorce ourselves from all union with those who are without the Papal pale:—

It is not we who hinder unity. For it is not we who impose this condition, but the Spirit of Truth who abides in the Church for ever.

Thus much we have said, lest we should seem to forget our mission to the great people of England, in our contact with the little band who are advancing with swords wreathed in myrtle. Nevertheless, with them we are willing to deal in all charity, though from the right and centre of their array we still hear the cry of "No peace with Rome." We thank God that there are to be found ten men who desire to be restored to the centre of unity. We should have to answer to the Good Shepherd, if so much as one of His sheep were frayed away from the fold by harsh voices or rough handling on our part. Charity, in all its forms and instincts, of patience, tenderness, forbearance, hopefulness, and gentleness, is our duty as Pastors. But we owe them more than this. They have a right to the whole truth, and we are bound in duty to declare it to them. In this the beloved Disciple is our pattern, the apostle of charity and of dogma, the most ardent in love to all men, the most inflexible for the doctrines of faith. It is startling to hear the Disciple who lay upon the breast of Jesus say, "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him God save you: for he that saith unto him, God save you, communicateth with his wicked works."

Here is the falsehood of the man; we cannot understand how even Papal blindness, remarkable for the tergiversation of its dealings with the word of God, could so misquote, and misuse this text; this we know, did we judge Dr. Manning's Christianity and Christendom to be as Christless as his book is, and as the argument of his book is, a book, a Christianity, and a Christendom, in which the person, and the doctrine of Christ do not appear at all, it might be an argument, a warning, and an injunction from the apostle against our communing with him and his, but how it can in any case serve his purpose as against communion with us, it is altogether beyond our power to perceive.

“ Protestantism, as a religion,” says Dr. Manning, “ is gone ”—we rather think not. There are signs of vitality, and very encouraging signs, yet, more difficult than Romanism because more intelligent, we believe the life of truth and of the Holy One are in it still. In its place, however, Dr. Manning offers to us the religion of dogma ; he says a great deal about dogma, we can reply little to him when he tells us that “ ritualism is private judgment in gorgeous raiment, “ wrought about with divers colours, a dangerous temptation to self-consciousness ; ” or when he says “ it is a mournful sight, and one “ to make men wise, to see the Church of England, which rose up as “ a reformer of the Church of God, confounded at the work of its “ own hands.” The *littérateurs* of the Church of England will defend themselves as best they can from the thrusts of Dr. Manning, but we take his various, and repeated concessions to the vitality and power of Nonconformity to be an admission from him that with us, at any rate, Protestantism, as a religion, is not gone, nor is there a word in his whole book which passes through our armour of proof or touches even the skin of those free principles of living faith in God, in His revelation, in the Saviour, which are at once our faith and our rest. Dogma is the religion of Dr. Manning, He says, “ So “ long as men are approaching to the Catholic Church they hold “ the necessity of precise and inflexible dogma ; ” we also should stoutly contend for certain dogmas ; but in no case, we believe, neither in Dr. Manning’s Church nor in ours, can a dogma, as such, be life, or rest to any soul ; dogma is the scientific proposition of truth, truth reduced to arithmetic, to a mathematical formulary, to a scheme of pure thought ; we have no objection even to define it as the author does, when he says “ dogma is the mind of the spirit of “ truth,” but it is a very inadequate and insufficient definition ; and the parables and sermons of Christ, and even the Epistles of Paul are very unlike the *Summa* of Aquinas, or the casuistries of Suarez, or Bellarmine ; in fact, dogma, to a mind like Manning’s, and to the monastic schoolmen of his Church, is like the latitudinal and longitudinal lines of those old brass globes we have sometimes seen, in which the lines covered with hieroglyphs make up the whole of the globe, not merely a hollow sphere, but spheres from whence continents, seas, and islands, and all hints of human populations have been entirely left out. Dogma is that form of spiritual science in which lofty minds have sought to resolve in highest spheres infinite attributes and human relations, but just as millions of men lived and live without any knowledge of those infinite pathways of space through which our world and our neighbourly planets hold their course, so the myriad dwellers on our earth, and millions of Christian folk have to derive their light and strength in perfect ignorance of dogmatic theology : as flowers drink the dew, as mortals eat and sleep, so for

souls, prayer and experience, and a text of Scripture are the daily bread; and Christ told us it should be so. "If any man will do my will," or, as the truer reading has it, "if any man wills, or desires to do my will, he shall know of my doctrine." It may suit the priest and the school man to keep these things in the confessional, or the archives of the Church, just as it might suit a notary to keep the art of writing to himself, or a cunning tradesman to deny the power of arithmetic to the multitude. Men use dogmas, invisible, and inapprehensible perhaps to themselves, and are able to test the truths they hold by the sense of value and rest they afford. But we must close Dr. Manning's book. We cannot do so without feeling renewed within us some of the sentiments of that old affection we entertained for him. With sentiments of indignation at their bitterness and injustice, we have quoted many passages. The following personal piece has much that is very beautiful and brings us into union with the better mind of the writer.

I will add only a few more words of a personal sort, and then make an end. It was not my fate in the Church of England to be regarded as a contentious or controversial spirit, nor as a man of extreme opinions, or of a bitter temper. I remember indeed that I was regarded, and even censured, as slow to advance, somewhat tame, cautious to excess, morbidly moderate, as some one said. I remember that the Catholics *κατ' ἐξοχήν* used to hold me somewhat cheap, and to think me behindhand, uncatholic, over-English, and the like. But now, is there anything in the extreme opposite of all this which I am not? Ultramontane, violent, unreasoning, bitter, rejoicing in the miseries of my neighbours, destructive, a very Apollyon, and the like. Some who so describe me now are the same who were wont then to describe me as the reverse of all this. They are yet catholicising the Church of England, without doubt more catholic still than I am. Well, what shall I say? If I should say that I am not conscious of these changes, you would only think me self-deceived. I will therefore only tell you where I believe I am unchanged, and then where I am conscious of a change, which, perhaps, will account for all you or others have to say of me.

I am unconscious, then, of any change in my love to England in all that relates to the natural order. I am no politician, and I do not set up for a patriot; but I believe as S. Thomas teaches, that love of country is a part of charity, and assuredly I have ever loved England with a very filial love. My love for England begins with the England of S. Bede. Saxon England, with all its tumults, seems to me saintly and beautiful. Norman England I have always loved less, because, though more majestic, it became continually less Catholic, until the evil spirit of the world broke off the light yoke of faith at the so-called Reformation. Still, I loved the Christian England which survived, and all the lingering outlines of dioceses and parishes, cathedrals and churches, with the names of Saints upon them. It is this vision of the

past which still hovers over England and makes it beautiful and full of memories of the kingdom of God. Nay, I loved the parish church of my childhood and the college chapel of my youth, and the little church under a greenhill-side, where the morning and evening prayers, and the music of the English Bible, for seventeen years, became a part of my soul. Nothing is more beautiful in the natural order, and if there were no eternal world I could have made it my home. But these things are not England, they are only its features, and I may say that my love was and is to the England which lives and breathes about me, to my countrymen whether in or out of the Church of England. With all our faults as a race, I recognise in Englishmen noble Christian virtues, exalted characters, beautiful examples of domestic life, and of every personal excellence which can be found, where the fulness of grace and truth is not, and much, too, which puts to shame those who are where the fulness of grace and truth abounds. So long as I believed the Church of England to be a part of the Church of God I loved it; how well, you know; and I honoured it with a filial reverence, and laboured to serve it, with what fidelity I can affirm, with what, or if with any utility, it is not for me to say. And I love still those who are in it, and I would rather suffer anything than wrong them in word or deed, or pain them without a cause. To all this I must add, lastly, and in a way above all, the love I bear to many personal friends, so dear to me, whose letters I kept by me till two years ago, though more than fifty of them are gone into the world unseen. All these things are sweet to me still beyond all words that I can find to express it.

If we be among the number of those whose harsh judgment he thus somewhat pathetically deprecates, still we cannot help the harshness of our own judgment, he has justified it to us; he is a changed man; it is impossible to regard him in any other light than as a friend to that which is most hateful to us; that Ultramontaniam, which seems to us not less ludicrous than it is narrow, cruel, and insane. Nor can we doubt that spiritual pride, and ecclesiastical ambition are the sins which easily beset him, and that they are the hard and glaring tropical luxuriancies even of those times and states of spiritual light and sensibility to which he seems tenderly and pathetically to refer. We perceive, too, all that he says in his work so engaging as to the mission of his Church among the very wretched and poor, and this might open up another line of remark from which we shall forbear, only noticing that it is no doubt true of his Church, as of all churches, that the very poor receive most earnestly that which it has to impart. There is much, no doubt, in Romanism as a religion to make it especially acceptable to the poor. This is far from being really so charming as it might at first appear, far from us be the wish to prevent the rains of Divine moisture from any quarter from falling on the parched, weary, outcast hearts, but we confess we look with terror upon doctrines like those which Dr.

Manning publishes and seeks to spread ; his are the dogmas which set class against class, which widen the breaches between man and man, which lead all those whom he calls the "faithful," to regard those whom he calls "heretics" as infected people, to be avoided and recoiled from, as if smitten by some guilty cretinism, some goitre, or leprosy in the character or in the will. Then, when with all this there goes that paralysis of all intelligence which we have shown to be an essential condition of his idea of Church obedience, how fearful it is. We may say, intelligence is not with Rome, true, but if the unreasoning multitudes be with her, the power of that immense mob she has commanded, and would again perhaps be able to command—a power she has not been slow to use in Ireland and in Canada, even in our own memory—here we have that which may make us fearful for the future and show that if the ministry of the Church of Rome to the unintelligent, the ignorant and the poor, seems to be amiably condescending, it may be a fatal and fearful train laid beneath the foundations of a peaceful state.

VI.

OUR BOOK CLUB.

THE clever and inventive brain which strikes out the light of so many happy serials from the Religious Tract Society gives us now a series of *Fourpenny Books for the Young*. By Old Humphrey. Illustrated by Coloured Engravings. We have before us *Every Day Tales, Lively Lectures, Portfolio, True Things and New Things, Sketch Book, Ripe Fruit*. Very pretty, and presentable, cheap, of course, and every little book, like a little friend, full of apt and happy sayings, stories, and pictures.

BUT whatever could have moved the excellent committee to include the words of South in the series, *The Wisdom of Our Fathers. Selections from the Writings of Robert South, D.D., with a Memoir?*—(Religious Tract Society.)—Of all the men whose names have acquired fame in the annals of English literature, and which are supposed to represent the triumphs of our language, we believe South is our greatest aversion ; he was a renegade, shameful and shameless. When Cromwell was monarch of England, South lauded him in an ode, the dimensions of whose flattery were stupendous. When the old lion of Dunbar was dead, preaching before Charles II.,

South railed out loudly against "that beggarly bankrupt fellow" in the dirty coat,—“most likely not paid for.” He was a wretched time server; he had no religion. How could he have any, who compared the execution of Charles I. with the crucifixion of our Lord? but said, the execution of the King transcended the crucifixion in cruelty and crime; inasmuch as it was not merely the crucifixion of Christ, but “the crucifixion of Christianity itself.” The services in which Baxter, Owen, Howe, and such men engaged, he describes again and again as “hog sty worship,” and all their prayers as “a pious snaffle or snuffle.” Nor have his works any great value in themselves; he is said to be witty; his writings are often coarse, abusive; they no doubt made the people, as we know they made the King, laugh, but there is no legitimate wit, or but little, and never of a high order. Many of the high church preachers of the day of South, and the preceding day, receive our high regards, however far we may be from them in their ecclesiastical polity, or even theology; the honours which have been paid to South are simply a mistake. What good things he said by chance and occasion are buried in the crimes of his speech, which were intentional and deliberate; but we have said too much of the coarse old turncoat. Certainly, while we can lay our hands on Lancelot Andrewes, John Donne, Mark Frank, or Taylor, or even Tillotson, or Atterbury, old South may sleep, for us, in prebendal stall. But it is only fair to say, that none of those passages which give the exceptions we have taken to the writings of South stain the pages of the volume before us. The memoir tells us all we want to know about one whose life simply had nothing in it, who studied his own interests and secured them. As no noble sentiments illuminate his pages, so it is scarcely possible that any noble deeds should illuminate his life.

CHINA. The Country, History, and People—(Religious Tract Society)—is a volume of that admirable geographical series we have so often commended—brief but comprehensive, seeming to say everything that the ordinary reader can want to know, distinctly guiding the way to those who want to know more, and telling everything brightly and readably.

SO far as we have read *Pomponia; or the Gospel in Caesar's Household*. By Mrs. Webb, Author of “*Naomi*,” “*Alypius of Tagaste*”—(Religious Tract Society)—it seems to us even far more interesting than the last of Mrs. Webb's similar semi-historic scenes. The subject of this volume is very interesting. Nor is this the first time it has been touched in fiction—Ancient Britain, and Ancient Rome, there is plenty of food for the imagination, and much that may lighten the ways of history. To a young mind, the

scenes are well conceived, the characters well drawn; in fact, we have here a beautiful portfolio of crayon sketches, in which pen and pencil seek to improve mind and heart, faith and life.

THOSE who seek to add to the Sunday School or Cottage Library will find pleasant and suitable books in *Jessica's First Prayer*. By the Author of "*Ferns Hollow*." *Life's Battle Lost and Won*, or *Robert Joy's Victory*. *Dame Buckle and her Pet Johnny*, a *Story for Little Children*—all Religious Tract Society.

"SHARP arrows of the mighty;" words "like goads;" "acceptable words," fastened by "the Master of assemblies." Surely we cannot say much more than this of *Simple Truth Spoken to Working People*. By Norman Macleod, D.D. — (Alexander Strahan). And *Our Father's Business*. By Thomas Guthrie, D.D.—(Alexander Strahan.)—What these writers can do our readers know, and how they do it; point, plainness, illustrating, clearness, they are all to be met here.

IN every sense a book for Bible students, and a book no real Bible student should be without is, *A Suggestive Commentary on the New Testament, on an Original Plan. St. Luke, Vol. I.* By Rev. W. H. Van Doren. Chicago, Illinois.—(R. D. Dickenson.) It is, in truth, a suggestive commentary, and every variety of suggestion. The author or compiler holds up every text and every word, and makes it to reflect many colours, and lights, and readings to the mind. The small volume contains a vast library of condensed reading; it is a book for use, for reference; it is a guide to critical and theological bookshelves. The present volume must command a large circulation, and every possessor of it will look forward with earnestness to the continuation and completion of the work.

THE *Imprecatory Psalms. Six Lectures, with other Discourses, delivered at Bacup, Lancashire, by the Rev. R. A. Bertram, Editor of "Parable or Divine Poesy."*—(Eliot Stock.)—These interesting little discourses are rather such as we might expect from the pulpit than from the press, they are hortative, pictorial and rhetorical. But Mr. Bertram has all the sufficient knowledge and power to have dealt with his subject in such a manner as to have given us an exhaustive critical essay upon what to many is, and has been, a vexed and difficult question. The imprecatory Psalms, and other like portions of Scripture, have been regarded as full of difficulties to belief, and yet we live in a world where lightnings and pestilences rage, and where death reigns, and we include in our faith a realm of future punishment, and we believe that holy men, David chiefly, in

this connection of thought, spake as they were moved by the Holy Ghost. But one principle of interpretation will not meet every difficulty. No doubt some are prophetic and declaratory, but most may be justified as expressions of virtuous and holy anger. Tholuck indeed thinks that often we have unholy personal feeling mingled with godly zeal, like that thirst for vengeance in James and John, condemned by our Lord, but surely a resort to such an apology arises from quite inadequate and incomplete views of Divine truth, and the issues and intentions of the teachings of Holy Writ. Dr. Edwards Park, of Andover, thought that the imprecatory Psalms might be held up and viewed in the light of the Southern rebellion, and his paper bearing this title is one of the most interesting and comprehensive contributions to this department of sacred study. It is rather dreadful to hear a modern divine saying,—

Many an amiable Christian reads some of these scriptures with a half-closed eye. The Imprecatory Psalms, in a special manner, are thought to be ill-suited for modern times. They may have had their use as a war-trumpet in the shock of an ancient battle, when the soldiers of Israel were not ripe for gentler words; but it is imagined that we are to look upon them now as we gaze at the helmets and coats of mail which are hung up in the museum of antiquities. There are crises, however, which bring out the hidden uses of such parts of the Bible as had seemed to be antiquated. Since the commencement of the present rebellion, the Imprecatory Psalms have gained a new meaning in the view of men who had been wont to regard them as unchristian. Now the red planet Mars, which had been unnoticed in our horizon, has re-appeared. The lost hymns have been found again. It is a new proof of the inspiration of the Bible, that so many of its forgotten teachings have been commended to our regard by the martial scenes of the day.

And again Dr. Park says:—

Some professed friends of the Bible have confined their view to its unqualified commendations of the gentle virtues and have been thus allured into an incomplete form of ethics. They forbid all war, because we are told to volunteer our escort of two miles for a usurper who demanded only one mile. They disapprove of capital punishment, because we should turn the other cheek to him who has already smitten us on one cheek. They disallow family punishment, and corporeal punishment, and all punishment. *But where are the Imprecatory Psalms?* These old songs were written with the design of suggesting certain conservative truths to us. Their sentiment was arrayed in burning words, in order to flash upon our eyes a light which we must look at, whether we will or not. They were uttered with a rousing emphasis, which was intended to arrest our progress toward a one-sided virtue, and to *make* us consider, willing or unwilling, that the element of justice is involved in a complete love. If we disjoin the tenderer mandates, which are unqualified, from the sterner mandates, which are

also unqualified, and if we persevere in keeping them dissevered, and in clinging to the gentle while we recoil from the severe, we throw away one half of the truth; we lose our equilibrium; we extend a reasonable clemency into an unscriptural effeminacy; what was intended to foster a *principle* of benevolence, we pervert into an excuse for an *easy good nature*. This womanish kindness may in still times be a lovely instinct, but in times of peril it may ruin the commonwealth. It has no moral ground. It is an impulse rather than a principle. Therefore let us not flatter ourselves that we have outgrown the main use of the Imprecatory Psalms. They are needed when the souls of men are tried. They prove the inspiration of that volume which was designed as for all men, so for those men who are bleeding under injuries, and who can relieve themselves by timely courage, and who ought to come *straight up* to their duty of self-defence. At the present day, when it is possible for us to astonish the advocates of a despotic government by demonstrating the power of republican institutions, and when it is also possible for us to exemplify the weakness of these institutions, and to impair their credit throughout the world, we need the stimulus of these Psalms. Their voice comes to us like the sound of a trumpet, calling us back from a pusillanimous non-resistance; an emasculated love of peace rather than of right; a compassion for the criminal rather than for the victims of his crime; a gentleness toward those who *do* wrong, but an indifference toward those who *suffer* wrong. The religion of some men consists in a pity for all *except* the virtuous, trembling poor.

But the question is not how far these imprecations are human. That they are human enough we know, that there is even a noble and a comparatively pure and unselfish human element which might employ them, but how far can they be found to be divine, and how far being divine can they be separated from that which seems merely malignant, criticism and historical exegesis and analogy, and human feeling in its exalted ideas seeking their realization in the more stern attributes of justice, and even vengeance, we wonder that Mr. Bertram has not followed out the suggestions of his mind into such moods and methods of inquiry and illustration in the paper we have already quoted. Dr. Park says:—

Dr. William E. Channing once remarked, that the spirit of the Imprecatory Songs may be indicated by the tones of voice in which they are uttered. If rehearsed with harsh accents, they express a malignity which the inspired men did not feel. If recited in sympathetic intonations, they may signify a desire for that dispensation of Providence which must include some causes of grief, but will certainly preclude more causes of deeper grief. Our pitying accents may intimate that the sweet singer of Israel was praying for the less of two grievances, one of which must needs come; and not for the grievance, as such, but for an advantage which is tied to some necessary drawback; for a rainbow which spans a dark cloud; for a sunset which precedes a sombre

twilight; for a rest which presupposes hard work; a victory which implies a war; a resurrection which follows a death. He does not check his song in order to analyze his words, and distinguish between the evil "in itself considered, and the good all things considered;" but our elocution must breathe out this analysis for him when, in the choked utterance of grief, he asks for justice to malefactors:

"Let them be as chaff before the wind:—
Let their way be dark and slippery:—
Let destruction come upon them at unawares,
And let the net which they have hid catch them:
Into that very destruction let them fall."

"I note these melancholy scenes in my prayer; but these are not the end for which I pray. My desires fly above *them*, and alight on the glory of the Most High as it blooms out in His giving shelter to the weary. I do name these mournful appendages to the blessing which I crave; but my affections leap above *them*, and rest on the comfort of every man who can say: "*For I am thy servant,*" "*Because I follow that which good is.*" The aim of my entreaty is the honour of Him who *fits* His dispensations to the needs of the race; who makes His rewards *exact, apt, appropriate, pertinent*; and thus cheers the virtuous man in his ways of pleasantness. Therefore I go on with my song:

"But my soul shall be joyful in the Lord:
All my bones shall say,
Lord, who is like unto thee,
Which deliverest the afflicted from him that is too strong for him."

But throughout all criticism it seems easier to say thus—men in all ages have felt and thought thus; their language has moved beneath the influence of patriotic passion—than to prove that such feelings may have been stirred, and received the reflection of the influence of the Divine Spirit. When we are told that,

While delivering a patriotic address in Boston, on the 16th of October 1861, Hon. Edward Everett gave a startling narrative of the miseries which have been inflicted on our land by eight or ten leaders of the Southern rebellion. When he had quickened his auditors into a befitting sympathy for the injured people, he gave vent to the words:

"Is there not some hidden curse,
Some chosen thunder in the stores of heaven,
Red with uncommon wrath, to blast the man,
That seeks his greatness in his country's ruin?"

We are informed that at the recital of these verses, the thrill of the assembly was well nigh unprecedented; the "running fire of applause," which had been elicited by previous words of the orator, now "burst into a volcano of enthusiasm." Such verses *demand* that he who rehearses them, should feel the tenderest pity for those who are suffering from the ambition of traitors. So unless our sympathies be aroused for

the bleeding Protestants, we revolt from the sonnet of Milton "on the late Massacre in Piedmont":

"*Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not.*"

We remember the Town Hall at Birmingham, full of people, packed to the windows and doors, some years since, when there was some insane thought and fear of a French invasion of our country by the present Emperor of France; Mr. George Dawson, in closing his speech, exclaimed, "Come on, Macduff, and—" he was not permitted to close his quotation, the frantic audience burst forth in a volcano of applause. Such things are possible enough, are they therefore divine? Dr. Park says, remarking upon

Psalm lix. 2, 4, 13, 15. "They had to wander about when evening came, having lost the prey, and, hungry, wake through the night."—Tholuck. In the same way, we are eager to deprive our enemies of the armour which they use against us, and yet are ready to censure David for entreating that his foes may be deprived of the weapons which they used against the righteous. We forget that, as he compares his adversaries to *lions*, rhetorical propriety requires him to represent them as using the deadly instruments of lions; and, in consistency with this oriental figure, he prays, "O God, break their teeth in their mouth; the tusks of the *young lions* break in pieces, O Lord." Should the Psalmist have prayed that the *young lions* be deprived of their *arrows* and *swords*?

We must not reason in this way. These Psalms are also, with the other portions of the Book, Divine utterances; they are revelations of attributes, and consequently of the Divine character. As we have said just now, the fact that the verbs through which these emotions act and speak are imperative and not indicative, does not impair the feeling that they are very much prophetic and declarative enunciations of consequences of disobedience and hostility to the Divine will. We can with truth, therefore, speak of this little volume of Mr. Bertram's as interesting and illustrative, but we fear we cannot congratulate him on having touched, or very distinctly apprehended, either the divine or human difficulties underlying these frequently fearful imprecations; and the remarks we have made, and the quotations which we have presented to our readers from Dr. Edwards Park, will, perhaps, serve rather to illuminate and give the width of the difficulty itself than to show how far Mr. Bertram's little book is a light before which the difficulty recedes.

WE have received, and with real pleasure and thankfulness, the second instalment of two volumes of Messrs. Clark's great undertaking, *Ante-Nicene Christian Library, Vol. III.—The Writings of Tatian and Theophilus; and the Clementine Recognitions. Translated by Rev. B. P. Pratten, Rev. Marcus Dods, M.A., and Rev. Thomas Smith D.D. Vol IV.—The writings of Clement of Alexandria. Translated by Rev. Wm. Wilson, M.A. Vol. I. (T. and T. Clark).* Unable to do more than acknowledge the receipt of these valuable and most interesting renderings of patristic learning, we commend them heartily to the notice of those students to whom they are yet unknown, and who may be either indisposed or unable to toil through the originals, although even these it is not always easy to obtain even when the scholarship is sufficient to command the opening of the pages. The study of Clement will at this moment be especially interesting to those students to whom Church tradition is of any weight. The volumes are elegant in their appearance, cheap, and seem to be edited with great ability.

IN *Christ and Christendom. By E. H. Plumptre, M. A. Prebendary of St. Paul's, &c., &c. The Boyle Lectures for the year 1866. (Alexander Strahan.)*—we have another of those works which show how the person of Christ commands and engages the attention of men in our age. It might be supposed that the introduction of Christendom into the designation of the book, would imply some review of the present aspect of Christendom and of churches in their relation to Christ and the prevalence of faith in Him; this, however, does not appear, and the subject of the volume is *the Christ* alone. On all hands Christ is becoming to thoughtful minds the object of profoundest thought and interest; never was there a more extraordinary allusion than that sentiment expressed by a distinguished German, we believe, now half a century since

One thought, O Jesus! fills me with alarm,
'Tis that Thy name is vanishing from the earth.

Assuredly there are at present no signs of the fulfilment of this hope, or surmise, or prophecy. Much more prophetic was the taunt of Strauss, which seems to come, as Mr. Plumptre well says, "from the very lips of Mephistopheles." We believe it is quite thirty years since Strauss said "the study of the life of Jesus is the "snare in which the theology of our time is destined to be taken and "destroyed." What the theology of our time is, we perhaps scarcely know, but it seems clear that the study of the life of Jesus is a "snare" in which a good many theologies of our times, and perhaps other things also, are likely to be taken and destroyed; it is a remarkable fact, the two great opposite poles of modern thought are

the denial of the supernatural, and the study of the life of Christ; the northern and southern poles of the world, human life, and the Infinite; so that the one is set over against the other. Men say, all things come by nature, there is no *supernatural*; but then how did Christ come? This has been felt to be the one inextricable difficulty, and Strauss, Renan, and others have felt it, and the aim of their truly ridiculous efforts has been with the chief end of reconciling the fact of such a history as that of Christ with the denial of the supernatural. Through the furnace seven times hot, which they have kindled, the son of God walks, and a child competent to reason at all sees that not only the person is unconsumed, but that not even a thread of the holy garments is touched by the criticism. We think so highly of Mr. Plumptre's powers, of his general knowledge and attainment, of his general width of view, if not of his nice and refining power of criticism, that we really wish he had laid the foundation of his excellent book deeper and broader; it seems to be something like a *résumé*, and a very interesting and able one, of what has been said lately about Christ. Christology, which some time since seemed, for the most part, to be a term defining rather the doctrines of the schoolmen and others about the person of Christ and the results of His life and works scientifically and dogmatically regarded, must now be extended to include those aspects of His actual life in which different historians have beheld Him; when those views are the result of a real life, thought, and apprehension, it must be desirable that we should know them, and be able to realise them. We wish that some writer like Mr. Plumptre would give to us some real *résumé*. We have made too much noise about Strauss, Renan, &c., &c., meantime, there are many others, great, scholarly, and able, of whom we know little or nothing. We are surprised, in Mr. Plumptre's book, in the appendix, "On Recent Lives of Jesus," to see no notice of the voluminous works of Sepp, or Friedlier, or Ewald. By *Hare*, on the three hundred and thirty-fifth page, we suppose we are to read a misprint for *Hase*, but of that singularly able book we have no account, and Lichtenstein, and Hoffman, and the still later lives of Schenkel, and the posthumous work of Schliermacher. Now, to know these well, supposes that facility in reading the Germans which we have no doubt Mr. Plumptre possesses; and to take these many volumes and to reduce each view of our Lord's life to a *coup d'œil*, would be a delightful gain to us, and to multitudes of readers, and would, we believe, exhibit the grandeur of view, and the harmony and oneness of all, resulting from such a deliberate, scholarly, and thoughtful review of the infinitely impressive story. As Mr. Plumptre has devoted a lengthy appendix to recent lives of Christ, we are surprised that he has only looked at Paulus, Neander and others, known to all readers, omitting all reference to these, of whom all

readers would want to know more, nor do we think that Mr. Plumptre has dwelt so lengthily, as we might have expected he would have done, on the apocryphal gospels, and the immense negative evidence they furnish for the inspiration and divine credibility of those we regard as the authentic stories of the life of Christ.* It has been truly said, that in these apocryphal books we enter into and breathe altogether another atmosphere, that which has been noticed in the elder Apocrypha is noticeable here. There is no sobriety, nothing that looks like divine order ; we enter a realm of wizzardry and enchantment. How, for instance, as the infant Jesus on the bosom of Mary is going down with Joseph into Egypt, as in the desert they seek repose in a cave, dragons fly out, and Jesus, the infant, leaps from his mother's breast, whereupon all the dragons fawn upon and worship Him. Lions and wild beasts go before them to point out the way. When He is thirsty and hungry He commands a palm tree to bend down its boughs, laden with fruit, and causes a fountain to gush forth at the foot of the tree. According to some of these apocryphal gospels, Christ moved about like a knight, or one of the beneficent genii frightening robbers, and freeing enchanted people from malignant demons. He made birds out of clay, and they flew away singing ; He improves Joseph's bad carpentry ; and makes it perfect without any tools. The miracle of the five, or the seven loaves is quite transcended, for He feeds all the poor of a certain place out of a kernel of fruit ; and a piece of His garment saves a boy from burning and drowning. We have all the wild thamalgurgic wonders of a whole *Golden Legend*, and Longfellow has not exempted the marvels of the story, when he introduces Christ at school, and the Rabbi catechising Judas Iscariot and Jesus on the same form :—

RABBI.

I am the Rabbi Ben Israel,
Throughout this village known full well,
And, as my scholars all will tell,
Learned in things divine ;
The Kabala and Talmud hoar
Than all the prophets prize I more,
For water is all Bible lore,
But Mishna is strong wine.

My fame extends from West to East,
And always, at the Purim feast,

* We hope to devote a paper to some account of the popular and most readable and portable compendium recently published, which we may commend to all our readers who desire to inquire this way, *The Apocryphal Gospels, and other documents relating to the History of Christ, translated from the originals in Greek, Latin, Syriac, &c., &c.* By B. Harris Cowper (Williams and Norgate).

I am as drunk as any beast
 That wallows in his sty !
 The wine it so elateth me,
 That I no difference can see
 Between " Accursed Haman be ! "
 And " Blessed be Mordecai ! "

Come hither, Judas Iscariot,
 Say, if thy lesson thou hast got
 From the Rabbinical Book or not.
 Why howl the dogs at night ?

JUDAS.

In the Rabbinical Book, it saith,
 The dogs howl, when with icy breath
 Great Sammaël, the Angel of Death,
 Takes through the town his flight !

RABBI.

Well, boy ! now say, if thou art wise,
 When the Angel of Death, who is full of eyes,
 Comes where a sick man dying lies,
 What doth he to the wight ?

JUDAS.

He stands beside him, dark and tall,
 Holding a sword, from which doth fall
 Into his mouth a drop of gall,
 And so he turneth white.

RABBI.

And now, my Judas, say to me
 What the great Voices Four may be,
 That quite across the world do flee,
 And are not heard by men ?

JUDAS.

The Voice of the Sun in heaven's dome,
 The Voice of the Murmuring of Rome,
 The Voice of a Soul that goeth home,
 And the Angel of the Rain !

RABBI.

Well have ye answered every one !
 Now, little Jesus, the carpenter's son,
 Let us see how thy task is done.
 Canst thou thy letters say ?

JESUS.

Aleph.

RABBI.

What next ? Do not stop yet ?
 Go on with all the alphabet,

Come, Aleph, Beth; dost thou forget?
Cock's soul! thou'dst rather play!

JESUS.

What Aleph means I fain would know,
Before I any farther go!

RABBI.

O, by Saint Peter! wouldst thou so?
Come hither, boy to me.
As surely as the letter Jod
Once cried aloud, and spake to God,
So surely shalt thou feel this rod,
And punished shalt thou be?

Here RABBI BEN ISRAEL shall lift up his rod to strike JESUS, and his right arm shall be paralyzed.

Mr. Plumptre refers to some of these fables, especially to those of the Virgin, the Descent into Hell, &c., &c. Now these apocrypha are not without their absolute and positive testimony, as to what was the impression of Christ, and about Christ, in the day immediately subsequent to His own. Man is wonderful in this way; give him only the gossamer of a wonder to ride upon, and we know what a universe of marvels out of himself he instantly creates. But how do we account for it that the Gospels are entirely free from all this Talmudistic nonsense? that all the miracles of our Lord seem to be so immediately related to highest uses and truths? How is it that this myth, in which we believe, is so utterly separated from that long chain and succession of myths which, even while we surrender gladly to the great myth-destroyer, do not fade away without giving a bond of homage to Him who was essential truth? Not for the purpose of merely expressing that superior knowledge which reviewers are supposed to delight to show, but from a feeling that even they might be dilated upon to advantage, do we wish that Mr. Plumptre had entered more keenly into their analysis in his lecture, entitled "The Sources for the Life of Christ." We must not attempt to go through the pages of this interesting book; it is a happy, easy introduction to closer and severer studies. We cannot but feel there is much beauty in the title of the first lecture, "Cravings after Union, and Lives of Jesus" it suggests to us, what we believe is the infinite truth, that the union of the Church, and all churches, and all Christian people is in Christ; in a lofty faith about Him, what He was, and what He did. Our cravings after union will be the gnawing of unsatisfied appetite as long as we think down to our churches, ideas, creeds, sacraments, and infallibilities, like a dance of atoms without a law of gravitation—if we may conceive the inconceivable—like the palpitation of planets and spheres, without a sum.

Scepticism and unrest lies all along that road of seeking; on the contrary, faiths fall into proportion and harmony when they pant upwards to Him. It is in this connection that Mr. Plumptre says :—

Or think again of the bearing of this life, so human, so divine, on the questions which are every day gaining a fresh prominence in men's minds as to the order and course of Nature. Is the law of an invariable succession of phenomena the one fact beyond which we cannot go, the limit of our knowledge of the universe? Do we reject the conception of a Will presiding over all successions, expressing itself in all laws, as belonging only to the earlier stage of scientific culture, not coming now within the horizon of the true thinker? Is law for us identified with the denial of will, and then set in the throne left vacant in the heavens, and worshipped as the one God and Lord of the universe? Or, shrinking from this, do we fall back into the older scepticism which plays with a theory of probabilities, and pronounces that the credibility of an alleged miracle must always be less probable than the credulity or fraud of those who report it? Or, again, rising to a higher region, do we rest upon the thought that there is something unworthy of a supreme eternal Will in acts which look like suspensions of an appointed order to meet unforeseen contingencies; that, just as a mechanism of human structure is perfect in proportion as it does not depend for its action on the constant guidance or interference of a human will, so the Divine framework of the universe, assumed to be perfect because Divine, must go on for ever, if it did not start from self-evolving forces, with no variableness or shadow of turning? Or yet once more, passing from what men affirm or reject as miraculous, can we recognize the presence of a supreme Mind, wise and good, in facts which do not transcend the common course of nature, in which we can trace effects to causes, phenomena to laws, and, in part at least, are able to forecast the future? Is Nature, even in all her uniformity of succession, stamped with the impress of a Will sovereign and supernatural? I do not say that the difficulties which cluster round these questions can all be solved, or that the scientific solution of them is to be found in the Gospel history, but it presents some thoughts which help us to struggle onward with steadier feet, and to believe where we do not see. The life of Him who has drawn all men to Him by the truth and holiness of His nature, who has given mankind (I use no other word than might be used by one farthest removed from the faith of His disciples) the noblest and purest of all creeds, is interwoven with, and inseparable from, the supernatural. Whatever portions of the narrative may be rejected as mythical in character or of doubtful origin, the smallest residuum that is left leaves us no other conception than that of One who, at least believed Himself, and was believed by others, to possess a wonder-working power, who asserted His own authority over nature in word and act, and where the common order of succession was not broken, taught men to believe that not "one sparrow fell to the ground," and not "one hair of their head should perish," without

their Father's will. If this belief were but the "baseless fabric of a vision,"—if the higher men's hopes, the deeper their trust, the closer their nearness to what we have learnt to think of as the Divine life, so much the farther are they from the stern reality of truth,—what remains but the dreary darkness of a life without hope and without God? "Let us eat and drink, for to-morrow we die."

πάντα γέλως καὶ πάντα κόνις καὶ πάντα τὸ μηδέν.

The one refuge from the terrible Epicureanism of Lucretius, or the lower sensuousness which characterized it in others, is taken from us. Why should we continue to admire the teacher who lived and died in a delusion? And, on the other hand, if the life leaves on us the impression of being not only the loftiest ideal, but the most real and living of all human lives,—if we learn to believe that He was neither deceived Himself, nor the worshipper of a *Deus quidam deceptor*,—will it not help us to endure till all things shall be made clear, seeing in all laws that we can trace, the finger-prints of a Divine will, owning a law above the law, as we see star beyond star and glory beyond glory, but believing that there is one supreme Will which has determined all from the beginning, and that from that Centre and Source of all laws the natural and the supernatural are seen as one, the spiritual and the material as necessary complements of each other, and working as He wills?

We regret that we can give no more account of this book; but for the reasons we have mentioned, we hail with gratitude and gladness every attempt, more or less powerful, which seems to call men away from the collisions of the churches; or from the unfathomable glooms and mysteries of natural laws, from the stupendous spectacles and complications of human sorrow and wretchedness, to that serene light embodied in a life-saying, "Behold the Lamb of God that taketh away the sins of the world!"

WE have received *Credibilia; or Discourses on Questions of Christian Faith*. By Rev. James Cranbrook, Edinburgh.—(Fullarton and Co.)—Mr. Cranbrook, of course, will not expect that we should speak with favour or affection of his book; speak of it with respect we may, as of everything done by any man which looks as though it were real to him; but Mr. Cranbrook ought not to write books, no man ought to write books, unless he be a mere bookseller's hack and compiler, if his book be not to him the house in which he lives, and to which he can with confidence call others to inhabit. Mr. Cranbrook was, we understand, an Unitarian minister; then he became a Congregational minister; now he is an Unitarian again, or something more or less than an Unitarian, and all this in the small space of some four or five years—so we understand. Mr. Cranbrook lives on a weather-cock, and yet talks as absolutely as if his house were founded on a

rock. There is nothing elevating in this book; he sits lonely and meditates, like a Hindoo Brahmin, on the beauty of his own navel, which, with all intensity and devotion, he surveys, cultivating the subjective faculty; there is no outward-bound, Christward view—and we would freely and respectfully say to Mr. Cranbrook, Are these views so precious and so restful that a book must be written about them, and the world inoculated by them? There is a truth of vision, and a truth of feeling, and it is possible for a nature to have a truth of vision with a very unhappy life, and a very restless nature, but the vision rests when the nature is able to attain these. Our settled conviction is, that views like Mr. Cranbrook's give neither the one nor the other. A sunny, careless temperament may get on with them, but when the fountains of the great deep are broken up, and the time of grief comes, how then for that temperament? Mr. Cranbrook's *Credibilia* is a mere renunciation of the religion of nature; to him there seems to be no supernatural, nothing over and beyond man—man makes his own religion, and worse still, is his own religion. We hope we do not misrender Mr. Cranbrook, we surely do not desire to do so, but this subjective religion, this unpersonal, undenominative thing is very much our abhorrence, as we believe it a dreadful and widespread disease. Mr. Cranbrook is certainly a thoughtful man, and thoughtful writer; but he must forgive us for saying that he is either very careless, or not honest and true. When, for instance, he makes our faith as the answer to the wants of the soul, to turn upon the pivot of our knowledge of the correctness of the text of our Scripture version, he says:—

Well, having gone through this immense labour of investigating the historical testimony to the genuineness of the writings of the New Testament and been satisfied, say, upon the whole, with its character, our enquiries would have only just begun. For, the most such testimony could assure us of, would be that, these books were *probably* written by the men they are said to have been written by; and that, those who lived in the second century and onwards ascribed to them a certain divine authority. We should then have to take up the books themselves and investigate their characteristics, to see if they bear out this testimony. And such an investigation requires a thorough knowledge of the language in which they were written, a thorough knowledge of contemporary literature—especially cotemporary religious literature—a thorough knowledge of the theology and philosophy of the day, of the manners, usages, and facts of the century, and things of that kind. It requires, too, a power of using, reasoning, upon the knowledge so secured—in short, a thorough mastery of that science of the higher criticism which has only come into existence of late years:

Now, what ordinary man, of no special training in such enquiries,

has the ability to decide such questions as these? or the time, if he had the ability? And besides, are we to wait till we have gone through the herculean task, before we worship God, and attempt to render Him the service which is His due? And then, recollect, when all this has been done, and we are thoroughly satisfied that we have genuine writings of the disciples of Christ in the first century—of apostles and evangelists—there remain the questions of the inspiration of the books, and of the doctrines they teach—questions requiring as much learning and as much study as those preliminary ones.

I know, indeed, what is the usual answer to all this. It will be said, it is not necessary for every man to go through all this enquiry for himself; he may, and should trust the conclusions of those who have time and culture, and who give themselves to the task. But then, I ask, and the men of intelligence and common sense in the present day are asking which of these learned investigators are we to trust? They come to different and conflicting conclusions. One school says, this is truth; another school says, that is truth. How are we to decide which we ought to follow? I know the way people, for the most part, do decide; they listen to a preacher who touches their feelings, and then, they believe wholesale all the preacher asserts to be truth. I will not, however, insult your understanding by asking if that be the thing for a rational man to do.

We say a straw shows the way the wind blows, and a passage like this reveals to us Mr. Cranbrook's mode of searching after the truth. In fact, it will be a bad case with the study of mathematics, if every boy have to make first his own Euclid; for arithmetic, if every lad have first to conceive and invent his own numeration table; but this is the real meaning of this subjective religion. What, then, are we to do? Plainly, accept Euclid and the numeration table as revelation, and work out the proof of their truth in our own life. Shades of difference in texts, supposing they exist, do not at all interfere with the story and the statement of what the Christ was, said, and did. The soul has certain wants; as long, as we said above, as we keep on studying our own navel, the want remains; but look out, and look up! The Christ satisfies; there is the truth of vision while life is still, perhaps, compelled to own itself very often sad and unhappy; happy in what I see there; unhappy in what I feel here. Instead of this, what does Mr. Cranbrook recommend? He says, referring to the means by which religious peace may be found,—

The first of these is that of throwing himself into the arms of the Roman Catholic Church, and receiving his beliefs upon her authority. There is logical consistency at all events in that; and I know not how some Protestants can rebut the claims to such submission put forth by that Church. "In order to worship God acceptably, you must believe truly certain doctrines of the Christian faith," says the Roman Catholic

Church. Granted, replies the Protestant. "But," says the Church, "plain men have not the ability and learning to investigate the questions upon which these doctrines depend." It is not to be supposed God has left them to uncertainty and doubt. He has provided a guide for their ignorance, a light shining upon the dark path, by which they may be led in safety—the holy Catholic Church. Bow to the authority of this church, and you will find peace." And think not, brethren, that it is only the weak-minded, the uncultivated, and silly women who are giving heed to this siren voice, in the present day. Many noble minds, amongst both men and women, driven and tossed about by doubt, seeking certainty of doctrine but finding none, in very despair have yielded up their intelligence and conscience to her control. And for my part, I must say, we had better to do this than give ourselves over to the dominion of any one man. Submission to a church, yielding up one's intellect and conscience to a great, ancient corporation, linked on by historical associations and developments to some of the grandest and noblest phases of human existence, is far less degrading, far less demoralizing, than yielding up one's intellect and conscience to a parson, simply because that parson's gift of speech enables him to touch one's heart.

This is very old, and, we must say, a coarse way of putting an old thing. It is true that Mr. Cranbrook afterwards expresses himself strongly enough against the Romish Church; but as we read this passage, we see the narrowness and limitation of his own vision, while he surely must know that he is unjust to those whom he calls "parsons," and who, so far as we have known, excepting in the Churches of Rome and England, seem to us quite disposed to allow the human heart and mind to exercise their own freedom, and find their own fountains of comfort, while assuredly he himself would blame them if they conducted their hearers to some sandy desert, and said, "Behold! there is water here." Mr. Cranbrook's book is a neat, compact, and thoughtful little compendium of principles, which are *not* the Christian faith, and which do *not* make up Christ's testament to his Church.

INDEX.

- A Wilkite, 15.
 Amelia, Death of the Princess, 25.
 Annals of a Quiet Neighbourhood (reviewed), 27.
 — Characterised, 28, 29.
 — its Pathos, 29.
 Argument, 35.
 Aiguebelle Abbey, 44.
 Argyle, The Duke of, on the Reign of Law, 53.
 Analysis, Scientific, 60.
 Art of Garbling Extracts, The, 63.
 Act of 1712, The, 125.
 Aberdeen's Act, Lord, 131.
 A Fifth-Monarchy-Man, 163.
 Andrew, The Monastery of St., 217.
 Augustine, St., of Canterbury, 218.
 — at the Conference of Bishops, 219.
 America, New (reviewed), 221.
 American Nation, The Making of the (reviewed), 221.
 Apocalypse, Inconsistency of Ritualists in Dealing with, 237.
 "All hallowed ground," 248.
 Arguments in favour of Ritualism Flimsy, 249.
 Antananarivo, 291.
 Archbishop Chicheley, 394.
 Aveling's Clayton Family (reviewed), 413.
 Aristocratic Element in Dissent, 420.
 Authority of Chured, its Value, 429.
 ANECDOTES of:—
 Augustine, 219.
 "A Good Banker," 387.
 Coronation of George III., The Pretender at the, 6.
 Camden in the Stocks, Lord Chief Justice, 85.
 Cromwell & the Fifth-Monarchy-Men, 174.
 Chinaman, The Poor, 382.
 Dashwood, Sir Francis, 9, 10.
 Fox, George, 167.
 "Fill up the Cask," 185.
 Anecdotes of:
 George III., 18, 19, 22, 25.
 Hale, Chief Justice, 88.
 Holt, Chief Justice, 86, 87.
 Highland Ferryman, The, 276.
 Highlander and the Stones, The, 280, 281.
 Jeffreys, Judge, 82, 83.
 Jeffreys Caught, 85.
 King and the Stable Boy, The, 382.
 Kenyon, Lord, 84, 85, 87.
 Mitre, Sedative effects of the, 19.
 March, Captain Charles, 320, 321, 322.
 Pretender, The, 6.
 Page, Sir Francis, 87.
 Rowland Hill, 192.
 Rude Justice at Denver, 224, 225.
 Selwyn, George, 11.
 Scottish Superstition, 280, 281.
 Spurgeon at Geneva, 390.
 Swedenborg's Father, Courtship of, 335.
 Thurlow, Lord, 90, 91.
 Wilkes, John, 12, 13, 15, 16, 262.
 Weymouth, The Mayor of, and his Wooden Leg, 24.
 Williams, Lord Keeper, 89.
 Wykeham, William of, 393.
 Clayton the Elder, 416, 421.
 Burial of a Cavalier, 111.
 Books, Unsensational, 123.
 Bible, The Holy, Illustrated by G. Doré (reviewed), 141.
 Bible not a Record, but a Revelation, The, 195.
 Bible Studies, The Need of Perspective in, 205.
 Bitter Creek, The Route to, 225.
 Brigham Young's Sermon, 227.
 Bible Communists, 233.
 — Only Known through the Church, The, 240.
 Blessing the Flowers, 246.
 Bells, A Peal of, 363.

- Bouchier, Bishop, 403.
 Baldwin Brown on Idolatries Old and New, 424.
 Bertram on the Imprecatory Psalms, 474.
 Carpenter's Shop, Five Minutes in a, 33.
 Christmas Carol, 36.
 Church, and its Cloud of Witnesses, The Old, 38, 39.
 Convent Life in Italy (reviewed), 42.
 Campi, Poor Boy at, 45.
 Convent Garden, The, 49.
 Chartreuse, The Grand, 52.
 Christianity, Mr. Dunn, *versus*, 65.
 Camden in the Stocks, Chief Justice, 85, 86.
 Church, Necessity of Submission to Mother, 92.
 Church, Unity of the Romish, 95.
 Cavalier, The Burial of a, 111.
 Commerce of Patronage, The, 133.
 Celestial Weighings and Measurements, 137.
 Cromwell and the Fifth-Monarchy-Men, 171.
 — the Antichrist, 173.
 — Rogers on the Government of, 175, 176.
 Clergy and the Pulpit, The. By M. Mullois (reviewed), 178.
 Conviction, The Accent of, 183.
 Christianity, The Purpose of, 193.
 Commentators, 200.
 Columba, St., 209.
 Community, A Model, 223.
 Captain Coram, 261.
 Catholic Spirit of the Church of the Commonwealth, 267.
 Church, Strife during the Civil Wars of the, 268.
 Commonwealth and Civil Wars, Variety of Opinions during, 269.
 Christ the Contemporary of all Ages, 304.
 — "The Seed of the Woman," 305.
 — Compared with Aristotle and Plato, 306.
 Consciousness of a Tree, The, 307.
 Christ's Miracles, 308.
 Campbell, Death of Dr., 330.
 Chemistry cannot Create Life, 335.
 Cedars of Lebanon, The, 363.
 Conscience, The Sleep of a Quiet, 364.
 Contentment, The Sleep of, 365.
 Coleridge's "Ancient Mariner," 376, 377.
 Conscience, 378, 379.
 Croakers, Preaching to, 380.
 Chicheley, Henry, 394.
 — A Reformer, 396.
 — In Convocation, 398.
 — Death of, 401.
 — Successors, 402.
 Clayton Family, The, 413.
 — the Elder, 415.
 — Early Preaching, 416, 417.
 — Preaching to Convicts, 419.
 Clayton's, The, 422, 423.
 Christ and Christendom, 466.
 — Plumtre on, .
 Dashwood, Sir Francis, 9, 10.
 Dilletanti Club, The, 10.
 Dame Tomkins, The Death-bed of, 30, 31.
 Doubting, 33.
 Dunn, Mr., *versus* Christianity, 65.
 Discussions upon Ecclesiastical Unity, 91.
 Dublin Review, January, 1861 (reviewed), 91.
 Draytons and the Davenants (reviewed), 107.
 Doctor Johns (reviewed), 107.
 Dr. Johns, 113.
 — Preaches after his Wife's Death, 115.
 — By the Death Bed of his Son, 117.
 Discoveries in the Sun, 138, 139.
 Doré, The Illustrations of Gustave, 141.
 Doré's Works characterised, 142.
 — Dante, Unity of Design in, 142.
 — Milton, Satan, 143.
 — Power not in Colour, 145.
 — Wandering Jew, 145, 146.
 Dream, A Wonderful, 169.
 Difficulties of Belief to the Israelitish Character, 197.
 Denver, 223.
 — Rude Justice at, 224, 225.
 Dixon's First Glimpse of Mormon Life, Hepworth, 226.

- Directorium Anglicanum (reviewed), 236.
 — An Ecclesiastical "Charivari," 239.
 Departed Spirits, The Place of, 313.
 Deity always Creating, 355.
 Dying Day of the Christian a Spring Day, The, 369.
 "Dublin Review" on Mr. Spurgeon, The, 385.
 Dogma? Is all Religion, 469.
 Editor in Hot Water, The, 62.
 Extracts, The Art of Garbling, 63.
 Ecclesiastical Unity, Discussions on, 91.
 English and Scotch Exodus, The, 125.
 Eviction of 1649, The, 127.
 Eloquence of the Finger-Nails, 182.
 Eloquence Defined, 183.
 Ecclesiastical History of England.
 By J. Stoughton (reviewed), 266.
 Ellis at Madagascar, Mr., 290.
 "Ecce Deus" (reviewed), 301.
 — and "Ecce Homo," 302.
 — Affectionateness of the Author of, 303.
 Eddystone Lighthouse, 373.
 Fighting, Playing at, 103.
 Fictions of Home Life. American and English, 107.
 Friend's Meeting-house, Pictures of the, 119.
 Familiar Lectures on Scientific Subjects (reviewed), 135.
 Fifth-Monarchy-Man, What is a 164.
 Fifth-Monarchy-Men, Hatred of Cromwell, 173.
 "Fill up the Cask," 185.
 Faith in God the safety of Nations, 203.
 Flowers, Exorcising the, 246.
 Fear, The Value of the Theology of, 309.
 "Fight the Lord's Battles," 366.
 Faith in the Invisible God, 387.
 "Fret not thyself," 408.
 George the Third; His Character, Life, and Times, 1.
 — His Birth and Education, 2, 3.
 — And Hannah Lightfoot, 3.
 — Father Dies, 4.
 George the Third :
 — And Lady Sarah Lennox, 4, 5.
 — Marries, 5.
 — Coronation, 6.
 — Unpopularity of his Ministers, 7.
 — First Political Phase, 8.
 — First Ministry, 9.
 — Riots, 12, 13, 14.
 — His House at Kew, 16, 17, 18.
 — His Sense of Responsibility, 18.
 — Veneration, 19.
 — Love and encouragement of Science, 20.
 — Family Grievs, 20, 21.
 — Restoration to Health, 23.
 — Grief at the conduct of the Duke of York, 23.
 — Joy of the Nation at his Recovery, 24.
 — His Blindness, 25.
 — At the Death Bed of the Princess Amelia, 25.
 — Affecting Decay and Death, 26, 27.
 Gospel and the Epistles, The, 34.
 Grace, A Prayer for, 37.
 Gregory the Great, St., 220, 221.
 Graveyard, The Highland, 279.
 Geology, A Highlander's ideas on, 282.
 God's work with man, 308.
 God, The Power of, 374.
 Huntingdom, The Countess of, 19.
 Hand, The Power of a, 29, 30.
 Honour and Insult, 35.
 Hardingen, The Passionists at, 46.
 Huxley, The Tables turned on Professor, 57.
 Holt, Chief Justice, 86.
 Hale, Sir Matthew, 88.
 Haunts, Old Legal, 89.
 Harper's Father. "Peace through" the Truth, 93.
 Hard Reed and Tender Soul, The, 115.
 High Morality necessary to a Nation's Well-being, 235.
 Hogarth, William (reviewed), 253.
 — Place in the History of English Art, 254.
 — His "March of the Guards to Finchley," 255.

Hogarth :

- His Analysis of Beauty, 256.
- Apprenticeship Days, 257.
- Marriage, 258.
- The Novelist of the Canvas, 259, 260.
- Generosity of Character, 261.
- And Wilkes, 262.
- His Death, 263.
- Merit as a Painter. 264, 265.
- Highland Ferryman, The, 276.
- Minister, The Old, 277.
- Graveyard, The, 279.
- Superstitions, 280, 281.
- Ideas of Geology, 282.
- How Experience Grows, 307.
- "He brought me up," 370.
- Heads and Legs, 374.
- Hook's Lives of the Archbishops (reviewed), 391.
- Characterised, 392.
- Higham Ferrars, A Tradition of, 393.
- Heresy, Trials for, 399.
- "Human Praise in Heaven," 411.

- In the Pulpit and Out, 33.
- Interpretation of Scripture, 67.
- Ironsides, The, 109.
- Ik Marvel, 112, 113.
- Illustrations of Gustave Doré, The 141.
- Israelitish Character, Difficulty of Belief to the, 197.
- Ireland, The Saints of, 209, 210.
- Interesting Lexicon for use of Priests, 241.
- Intermediate State, The. Stratten's Discourses (reviewed), 310.
- Not Purgatorial, 315.
- Ice Temple, Swedenborg's Vision in an, 345.
- "I have sinned," 366.
- Idolatry no Deliverance from Doubt, 427.
- or Devotion, 445.

- Jesse's, Heneage, Memoirs of George III., (reviewed), 1.
- Jew, The Wandering, 72.
- Jeffreys in love, 82.
- In the Bristol Courthouse, 83.
- Caught, 85.

- Judge, A Cruel, 87.
- Judges, Incorruptible, 88, 89.
- Jewish Faith, Peculiarities of National, 199.
- Justification, Buchanan on (reviewed), 447.
- the Central Doctrine of the Christian System, 449.
- Is it Moral or Rectoral? 451.

- Kew, The old Palace at, 16, 17.
- Kenyon, Lord, 84, 85.
- Passing Sentence, 87.
- Kenet, The Story of (reviewed), 107.

- Lightfoot, The Myth of Hannah, 3.
- Life inside the Monastery, 42.
- Life, Monkish Theory of, 45.
- Law, The Duke of Argyle on the Reign of, 53.
- Definition of, 55, 56.
- Lawyers, A Book about (reviewed), 81.
- Lawyers, An Inexplicable Race, 82.
- Lawyers, Lowly Origin of, of Great, 83.
- Legal Haunts, Old, 89.
- London, A Picture of, 99.
- Lavender, Miss Betsy, 121.
- L'Inferno di Dante, Doré's Illustrations (reviewed), 141.
- Lamartine on the Pulpit, 180.
- Louis XIV, Anecdote of, 184.
- Lectures in defence of Church Principles (reviewed), 236.
- Line of Beauty, The, 256.
- Laud, Death of, 272, 273.
- Love, The Judgment of, 307.
- Life? Does Chemistry Create, 353.
- Lord the Liberator, The, 365.
- Lollard's Tower, The, 395.

- Memoirs of the Life and Reign of George the Third (reviewed), 1.
- Methodists and Countess of Huntingdon, The, 19.
- More, Mrs. Hannah, on William Pitt, 22.
- Mayor of Weymouth and his Wooden Leg, 24.
- MacDonald's, George, Annals of a Quiet Neighbourhood (reviewed), 27.

Monastery, Life in the, 43.
 Monkish Theory of Life, 45.
 Monks and Women, 47.
 Monkish Ungallantry, 48.
 Monastery, Nights in the, 50, 51.
 Materialism, The Two Great
 Enemies to, 60.
 Mesopotamia, 60.
 Milton's Paradise Lost, Doré's Illus-
 trations (reviewed), 141.
 Man, A Fifth-Monarchy, 163.
 Monks of the West, The (reviewed),
 206.
 Monasticism, 207.
 Montalembert on England, 209.
 Making of the American Nation,
 The (reviewed), 221.
 Mormon Bishop, Hospitality of a, 226.
 — Literature of the, 228.
 — Bishops in Convocation, 229.
 — Ladies, 229.
 — Doctrine of Incest, 229, 230.
 Mississippi, The, 234.
 Micah, The Priest Maker, 236.
 Militant, Nature of the Ritualists,
 251.
 Macleod's New Lights and Shadows
 of old Highland Life, 275.
 Minister, The old Highland, 277, 278.
 Madagascar Revisited (Reviewed),
 284.
 — Persecution of the Christians
 in, 285.
 — A Native Autobiography, 286,
 289.
 — Mr. Ellis's Visit to, 290.
 — Missions to, 291.
 — The Bishop's Visit to, 292.
 — Christianity and Idolatry in,
 297.
 — Progress of Christianity in,
 299.
 Morals, Utilitarian and Christian,
 307.
 Miracles, Christs, 308.
 Macculloch and the Materialist, Dr.
 351.
 Myrrh, A Bundle of, 366.
 Mountain Established on the Top of
 the Hills, The, 377.
 "My Expectation is from Him," 381.
 Modern Churches, Strange Pictures
 of some, 383.
 Morton, Cardinal, 403.

Morton, Cardinal :
 — His Preferments, 404.
 — Master of the Rolls, 405.
 Modern Idolatry, 424.
 Manning on Christendom and Eng-
 land, 459.

 Nights in the Monastery, 50, 51.
 Nature, Nothing Useless in, 57.
 — The Harmony of, 59.
 — and Man, 60.
 Natural and Supernatural, 61.
 Not Peace at any Price, 105.
 Newman, Dr., on University Preach-
 ing, 189.
 Nations, Faith in God the Safety of,
 203.
 New America (reviewed), 221.
 Nature, The Unconsciousness of, 379.
 Name of the Lord a Strong Tower,
 The, 380.
 "Nought that Satisfies," 410.
 Nonconformity, The Aristocratic
 Element in, 420.
 Nonconformist Services, Defects of,
 433.
 New Zealanders, Christianity among
 the, 443.

 Oldeastle, Mrs., 34.
 Old Age, 34.
 Our Sermons (reviewed), 178.
 Over-Soul, The, 185.
 Orator, Three things Constitute the
 Virtue of the, 191.
 Old Testament, and the Evidence of
 History, The, 193.
 Organisation and Life, 351.
 Old, Old Story, The, 369.
 OUR BOOK CLUB :—
 Hymns of Faith and Hope. By
 H. Bonar, D.D., New Edition.
 James Nisbet and Co., 69.
 The Book of Were-wolves. By
 S. Baring-Gould, M.A. Smith,
 Elder, and Co., 70.
 Curious Myths of the Middle
 Ages. By S. Baring-Gould,
 M.A. Rivingtons, 70.
 Notes on the Folk Lore of the
 Northern Counties of England
 and the Borders. By W.
 Henderson. Longmans, 71.

Our Book Club :

- Touches of Nature. By Eminent Authors and Artists. Strahan, 75. *
- Christie Redfern's Troubles. Religious Tract Society, 76.
- The Chronicles of an Old Manor House. By G. E. Sargent. Religious Tract Society, 76.
- The Dark Year of Dundee. A Tale of the Scottish Reformation. T. Nelson and Sons, 76.
- A Summer in Leslie Goldthwaite's Life. By the Author of "Faith Gartney's Girlhood," &c. Sampson Low and Son, 76.
- The Triumph over Midian. By A.L.O.E. T. Nelson, 77.
- The Sunday Chaplet of Stories. By A.L.O.E. T. Nelson, 77.
- The Holiday Chaplet. By A.L.O.E. T. Nelson, 77.
- The Children's Treasury. By A.L.O.E. T. Nelson, 77.
- Zaida's Nursery Note Book. By A.L.O.E. T. Nelson, 77.
- The Treasure Book of Devotional Reading. Edited by Benjamin Orme, M.A. Strahan, 77.
- Words Old and New, or Gems from the Christian Authorship of all Ages. Selected by H. Bonar, D.D. Nisbet and Co., 78.
- Animal Sagacity. Edited by Mrs. S. C. Hall. S. W. Partridge, 78.
- The Mission of Great Sufferings. By Elihu Burritt. Sampson Low and Son, 78.
- The Family Treasury of Sunday Reading. Edited by Rev. A. Cameron. Nelson and Sons, 80.
- The Christian Treasury. Johnstone and Hunter, 80.
- The Children's Paper. T. Nelson and Sons, 80.
- The Children's Prize. Macintosh, 80.
- The Child's Companion. Religious Tract Society, 80.
- The Ante-Nicene Christian Library. Translations of the Writings of the Fathers, down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D.,

Our Book Club :

- and James Donaldson, LL.D. T. and T. Clark, 147.
- Christian Dogmatics, a Compendium of the Doctrines of Christianity. By Dr. H. Martenson. Translated from the German, by the Rev. W. Urwick, M.A. T. and T. Clark, 148.
- The Biblical Commentary of the Book of Job. By F. Delitzsch, D.D. T. and T. Clark, 148.
- The Pulpit Analyst. Edited by Joseph Parker, D.D., vol. I. Jackson, Walford, and Hodder, 149.
- The Sword and Trowel. Edited by C. H. Spurgeon, 1866. Passmore and Alabaster, 149.
- Sketches of Scripture Characters. By Rev. Andrew Thomson, D.D. Johnstone, Hunter, and Co., 150.
- The Domestic Circle. By Rev. John Thomson, Paisley. Johnstone, Hunter, and Co., 150.
- Rest in Jesus. By Rev. Maxwell Nicholson. Blackwood, 150.
- Golden Leaves from the American Poets. Collected by J. W. S. Howes. Warne and Co., 150.
- The Picture of St. John. By Bayard Taylor. Ticknor and Fields, 157.
- The Vision of Sir Launfal. By J. R. Lowell. Ticknor and Fields, 152.
- Flower de Luce. By H. W. Longfellow. Routledge, 156.
- Snowbound; a Winter Idyll. By J. G. Whittier. Bennett, 159.
- Nooks and Corners of English Life, Past and Present. By John Timbs. Griffith and Farran, 161.
- A Commentary on the Old and New Testaments. By John Trapp, M.A. New Edition. Edited by Rev. H. Martin, M.A. Vol. I. Dickinson, 316.
- The Church; its Origin, History, and Present Position. By Drs. Luthardt, Kahnis, and Bruckner. Leipsic. Translated from

Our Book Club :

- the German. T. and T. Clark, 318.
- Memorials of Charles March, Commander, R.N. By his Nephew, Septimus March, B.A. Nisbet, 319.
- Psalms and Hymns for Divine Worship. Nisbet, 323.
- The Special Hymn Book for Week-day Services. Edited by Rev. H. J. Gamble. Snow and Co., 324.
- Saint Alice. By E. C. Tanish, 3 vols. Hurst and Blackett, 325.
- The Twin Records of Creation ; or Geology and Genesis. By G. W. Victor le Vaux. Lockwood and Co., 328.
- Sparks from the Anvil. By Elihu Burritt. Illustrated Edition. S. W. Partridge, 329.
- A Biblical and Theological Dictionary. By Samuel Green. Eliot Stock, 329.
- Lessons from the Life of the late James Nisbet, Publisher. By Rev. J. A. Wallace. Johnstone and Hunter, 329.
- Old Humphrey's Works, New Edition of. Religious Tract Society, 472.
- The Wisdom of our Fathers. Selections from the Writings of Robert South, D.D. Religious Tract Society, 473.
- China. The Country, History, and People. Religious Tract Society, 473.
- Pomponia ; or the Gospel in Caesar's Household. By Mrs. Webb. Religious Tract Society, 473.
- Jessica's First Prayer. Life's Battle Lost and Won, or Robert Joy's Victory. Dame Buckle and her Pet Johnny, a Story for Little Children. Religious Tract Society, 474.
- Simple Truth Spoken to Working People. By Norman Macleod, D.D. ; and Our Father's Business. By Thomas Guthrie, D.D. Alexander Strahan, 474.

Our Book Club :

- A Suggestive Commentary on the New Testament, on an Original Plan. St. Luke, Vol I. By the Rev. W. H. Van Doren, 474.
- The Imprecatory Psalms. Six Lectures, with other Discourses, delivered at Bacup, Lancashire. By the Rev. R. A. Bertram. Elliot Stock, 474.
- The Ante-Nicene Christian Library. Vol. III.—The Writings of Tatian and Theophilus ; and the Clementine Recognitions. Translated by Rev. B. P. Pratten, Rev. Marcus Dods, M.A., and Rev. Thomas Smith, D.D. Vol. IV.—The Writings of Clement of Alexandria. Translated by Rev. Wm. Wilson, M.A. Vol. I. T. and T. Clark, 479.
- Christ and Christendom. By E. H. Plumptre, M.A., Prebendary of St. Paul's, &c., &c. The Boyle Lectures for the year 1866. Alexander Strahan, 479.
- Credibilia ; or Discourses on Questions of Christian Faith. By Rev. James Cranbrook. Fullarton and Co., 485.
- Pitt, the Elder, 7.
- William, and the Prince of Wales, 21.
- — his Nobility of Character, 21, 22.
- Parson, An Old Sailor's Idea about a, 33.
- Pollards, Depressing Influence of, 40.
- Poor, The Rich and the, 41.
- Passionists at Hardenghen, The, 46.
- Premontre, The Order of, 51.
- Perfecting of the Saints, The, 66.
- Page, Sir Francis, 87.
- Peace through the Truth (reviewed), 91.
- Protestantism, No Peace with, 94.
- Peace, The Curse of, 101.
- Playing at Fighting, 103.
- Patronage in the Church of Scotland, 124.
- The Commerce of, 133.

- Pulpit Eloquence, Recent Essays on, 178.
 — Pleas for Abolishing the, 179.
 Preaching, The Art of, 180.
 Pulpit Eloquence, The First Condition of, 181.
 Preacher, The Ambition of the, 184.
 Pulpit, Masters of the, 189.
 Prophecy, The Letter and the Spirit of, 201.
 Priests and Sacraments (reviewed), 236.
 Principles of Divine Service, The (reviewed), 236.
 Priests, Lexicon for the Use of, 241, 242, 243.
 Paul a Ritualist, St., 243.
 Puritan Times, 274.
 Pulpit, The New Park Street (reviewed), 357.
 "Paradise Lost," The Pen that Wrote, 371.
 Preaching to Croakers, 380, 381.
 Primates, The Age of the, 391.
 Punshon as a Poet, Mr. Morley, 406.
 Pearsall on Public Worship (reviewed), 424.
 Protestants, Concerning their Damnation, 461.
 — Enemies of the Human Race, 463.
 Pomponia (noticed), 473.
 Plumptre on Christ and Christendom, 479.
 POETRY :—
 "All Hallowed Ground," 248.
 Couplet, A, 45.
 Drayton, Quotation from, 395.
 Fragment, A, 6.
 Golden Leaves from the American Poets (reviewed), 150.
 John Trapp's Portrait, Lines on, 316.
 Johnson, Epitaph on Hogarth, 263.
 Lines Quoted, 43.
 — 183, 200.
 L. E. L. Lines from "the Middle Temple Gardens," 90.
 Lowell, J. R. Sir Launfal, Extracts from, 153, 154, 155.
 — The Vision of Sir Launfal. (reviewed), 152.
 Longfellow. Flower de Luce (reviewed), 156.
 Poetry :
 Longfellow, Studies in Ancient Cathedrals, 158, 159.
 — The Wind over the Chimney, 156, 157.
 Milton. Samson Agonistes quoted, 25.
 — Quoted, 144.
 MacDonald, George. "Had I the grace to win the grace," 37.
 — Jane Rogers' Christmas Carol, 36.
 Pope. The Dunciad (quoted), 87.
 Punshon, Morley. "Fret not thyself," 408.
 — "For there is nought that satisfies," 410.
 — "Human Praise in Heaven," 411.
 — "Strong laws material forces bind," 408.
 — "There are no trifles," 409.
 — "The Universality of Praise," 412.
 — "'Tis ever thus," 408.
 — "'Tis He hath said it," 409.
 Shakespeare (quoted), 191.
 Staffa Album, Verses from the, 282, 283.
 Scott, 282.
 Shepherd, The Ettrick, 283.
 Taylor, Bayard. The Death of Clelia, 151, 152.
 — The Picture of St. John, Extracts from, 151.
 Verse from a Hymn of the Fifth-Monarchy-Men, 173.
 Whittier. Snow Bound (reviewed), 159.
 — — Extracts from, 159, 160.
 — "Life's late Afternoon," 161.
 Queen Mary, Ritualism Justified by Laws of, 247.
 Reign of Law, The, (reviewed), 53.
 Religious Criticism, Immoralities of (reviewed), 62.
 Romance of the Law Courts, The, 81.
 Romish Church, Unity of the, 95.
 Ruskin and War, 97.
 — Exaggerated Sentiment and Expression of, 99.
 Rogers', The, 165.

Rogers :

- Nehemiah, 166.
- his Religious Experience, 166, 167.
- John, in the Valley of Shadows. 167.
- his Poverty and Temptations, 168.
- has a Wonderful Dream, 169.
- Becomes a Fifth-Monarchy-Man, 170.
- Hoping for a Military Millennium, 171.
- "Sagrir," 171, 172.
- and Cromwell, 174.
- in Prison, 175.
- on the Government of Cromwell, 175, 176.
- his Journey to the Isle of Wight, 176.
- Changes and Death, 177.
- Recent Essays on Pulpit Eloquence, 178.
- Rowland Hill on a Preacher, 192.
- Ritualism in the English Church (reviewed), 236.
- Rites and Ritual (reviewed), 236.
- Ritualists, Inconsistency of, in dealing with Apocalypse, 237.
- Rome coming back to us, 238.
- Rubrical Colours for Vestments, 244.
- Ritualist, St. Paul a, 243.
- Ritualism Justified by the Laws of Queen Mary, 247.
- Flimsy Arguments in Favour of, 249.
- Ritualists, Militant Nature of the, 251.
- Reminiscences of a Highland Parish (reviewed), 275.
- Radama II., Character of, 293, 294, 295.
- Death of, 295.
- Anxiety of Missionaries at the Death of, 296.
- Reformation, Dawn of the, 397.
- Ritualism, the Offspring of Scepticism, 425.
- its Hypothetic Argument, 431.
- Rome and the Poor, 471.

Shoulder, The Cold, 34.

Sneer, A, 34.

- Spiritual Appetite and its Food, The, 35.
- Scenes in French Monasteries (reviewed), 42.
- Septsfons, The Abbey of, 51.
- Supernatural, The, 54.
- Scripture, Interpretation of, 67.
- Superstitious Usages, 72.
- Sufferings, Great, 79.
- Stocks, A Judge in the, 86.
- Story of Kennet, The, (reviewed), 107.
- Scotland, Patronage in the Church of, 124.
- Sir John Herschell's Essays, 135.
- Sun, Discoveries in the, 138, 139.
- Some Account of the Life and Opinions of a Fifth-Monarchy-Man (reviewed), 164.
- Sacred Eloquence (reviewed), 178.
- Sermon, What it should be, 185.
- Necessity of Brevity in the, 187.
- Saint Francois' Rules to Preachers, 187.
- Sermon should be Plain, The, 189.
- St. Columba, 209.
- The Founder of Monasticism in Ireland, 211.
- in the Hebrides, 213.
- last Message and Death, 214, 215.
- St. Andrew, The Monastery of, 217.
- St. Augustin of Canterbury, 218.
- St. Gregory the Great, 220.
- Shakers, The, 230.
- Village, 231.
- Women, 232.
- Surplice Question, Thrilling Views of the, 236.
- Sick Room, Theatricals in the, 245.
- Stoughton's Church of the Civil Wars and Commonwealth, 265.
- Stafford, Summing up for, 271.
- Superstitions, Highland, 280, 281.
- "Staffa Album," Verses from the, 282, 283.
- "Spectator," on Ecce Deus, The, 301.
- State, The Intermediate, 310.
- Sleep and Death, 311.
- Spirits, The Place of Departed, 313.
- Swedenborg, Emanuel, his Life and Writings (reviewed), 333.
- not generally known, 334.
- His Father, 335.

Swedenborg :

- Scientific Studies, 336, 337.
- Physiological Studies, 339.
- In the World of Spirits, 340, 341.
- System, and Scheme of Subjective Idealism, 342.
- his Ghostly Wanderings, 343.
- his Vision in an Ice Temple, 345.
- On Justification by Faith, 347.
- Character and Death, 348, 349.
- Spurgeon, Charles, 357.
- Sermons, 1855-1866 (reviewed), 357.
- A Great Preacher and Teacher, 358.
- his Voice, 359.
- his Sermons, 360.
- the Cobbett of the Pulpit, 361.
- his Method and Divisions, 363.
- Sleep of the Beloved, The, 364, 365.
- Spurgeon's Texts and Topics, 366, 367.
- Power to touch many springs, 368.
- Sinners, Sensible and Insensible, 383.
- Spurgeon, The "Dublin Review" on Mr., 385.
- A little piece of Autobiography, 386.
- Earnest desire to do good, 388.
- Compared with great French Preachers, 389.
- and Calvin's Cloak, 390.
- Sabbath Chimes. By Morley Punshon (reviewed), 406.
- Characterised, 407.
- Structure of Volume, 408.
- Nervous Expression of, 409.
- Illustrations, 408, 409, 410, 411, 412.
- Mixed Metaphors, 410.
- South, Robert, 47.
- Truth beyond the Reach of Science, 58.
- Thinkers, Irreverent, 59.
- Temporal and the Eternal, The, 60.
- Tanhauser, The Story of, 73.
- Thurlow, Lord, 90, 91.
- Theremim, The Theory of, 181.
- Tunkers, The, 233.
- Thrilling Views of the Surplice Question, 236.

- Theatricals in the Sick Room, 245.
- Thornhill, Sir James, 258.
- "Through Him were all things," 372.
- "Talk of Sinners," 372.
- Time, Impressions of, 375.
- Tabernacle Work, The, 387.
- "'Tis ever thus," 408.
- "'Tis He hath said it," 410.
- Trelawny, Sir Harry, 417.
- Unity, Ecclesiastical, 91.
- Of the Romish Church, 95.
- The Source of, 96.
- Unsensational Books, 123.
- University Preaching, Dr. Newman on, 189, 190.
- "Uncle Sam's Estate and its Difficulties," 221.
- "Up a Cotton-tree," 223.
- Universality of Praise, The, 412.
- Vicars should study the comfort of their Congregations, 35.
- Vicar's Study, The, 37, 38.
- Virtue of the Orator, The, 191.
- Village, The Shaker, 231.
- Vestments, Rubrical colours for, 244.
- Vision in an Ice Temple, A, 345.
- Vista View of the Past, A, 373.
- Wilkes, John, 11.
- Anecdotes of, 11, 12.
- "Wilkes and Liberty," 13.
- Wilkes, John, in France, 13.
- Weaver Riots, The Great, 14.
- Wilkes, The end of, 15.
- Wilberforce's Estimate of William Pitt, 22.
- Weymouth, George III. at, 24.
- Williams, Lord Keeper, 89.
- War, Ruskin and, 97.
- Weighings and Measurements, Celestial, 135.
- Wandering Jew, The Legend of the (reviewed), 141.
- Doré's, 146.
- Woman, Partial Criticism on, 350.
- Watch-dog, The Neglected, 379.
- "Where God in generous fulness dwells," 409.
- Williams, Christianity among the New Zealanders (reviewed).
- Young Brigham, 227.

o

n

-

f

l.

n

s-

c

ss

ce